This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

3 2044 004 530 382

MEMOIRS OF ANNA BRAITHWAITE

8342.341 25-4

HARVARD COLLEGE LIBRARY

FROM THE
George Schünemann Jackson
FUND
FOR THE PURCHASE OF BOOKS ON
SOCIAL WELFARE & MORAL PHILOSOPHY

GIVEN IN HONOR OF HIS PARENTS, THEIR SIMPLICITY
SINCERITY AND FEARLESSNESS

MEMOIRS OF ANNA BRAITHWAITE.

Anna Braithwaite

MEMOIRS OF

ANNA BRAITHWAITE.

BEING

A Sketch of her Early Life and Ministry,

AND

Extracts From her Private Memoranda, 1830-59.

BY HER SON,

J. BEVAN BRAITHWAITE.

London:

HEADLEY BROTHERS,

14, BISHOPSGATE STREET WITHOUT, E.C.

—

1905.

C 8342.341

HARVARD
UNIVERSITY
LIBRARY
APR 21 1943

Jackson fund

HEADLEY BROTHERS,

PRINTERS,

LONDON ; AND ASHFORD, KENT.

CONTENTS.

CHAPTER I.

Birth and Ancestry—Charles and Thomas Lloyd—Her Grandfather Sampson Lloyd, and her Grandmother Priscilla Farmer. 1

CHAPTER II.

Recollections of her early years. 17

CHAPTER III.

Life at Home—Her father—Joseph Gurney Bevan—Stay with her sister Priscilla Wordsworth—Marriage. 22

CHAPTER IV.

Removal to Kendal—The circle there—Her husband's family—His grandmother, Rachel Wilson—Rachel Wilson's travels in America—Her numerous descendants. 38

CHAPTER V.

1809-1815.

Birth of her children—Family life—The death of two brothers and sister of her father-in-law, George Braithwaite—Her acknowledgment as a minister. 47

CHAPTER VI.

1815-1819.

Review of her position as minister of the Gospel—Visits the families of Friends in Birmingham—And in Westmorland Quarterly Meeting, the Eastern Counties and Norwich—Is Clerk of the Women's Yearly Meeting during several years—Reflections on her twenty-eighth Birthday—Visit to Cumberland as one of the Yearly Meeting's Committee—Her father's sympathy with her various engagements—Visit from Elizabeth Fry and Joseph John Gurney—Her first "public meeting"—Visit to the families of Friends at Norwich. 62

CHAPTER VII.

1819-1823.

Continues her visit to Friends in the Eastern Counties—Increased delicacy of her health—Spinal affection—Consults Wm. Hey, of Leeds—His advice—Is Clerk of the Women's Yearly Meeting 1821—Enters upon family visits in neighbourhood of London and in Midland Counties—Death of her mother-in-law, Deborah Braithwaite, and of her own mother Mary Lloyd—Her concern for her children, attends the Yearly Meetings in Dublin and London in 1822—Continues visits in London—Funeral of Jane Gurney at Norwich—Death of Charles Parker—His funeral at Needham—Visits families at Liverpool—Accident at Newcastle—Illness and death of her sister, Mary Braithwaite—Liberation for her visit to Friends in the United States—Letter to Anna Forster—Letters from her father. .. 78

CHAPTER VIII.

1823.

First voyage to America, 7th mo., 1823—Her feelings on leaving home—Incidents of the voyage—Arrival in New York. 105

CHAPTER IX.

1823.

Feelings on landing—Thomas Eddy—Meetings at New York—Quarterly Meeting at Burlington, New Jersey—Stephen Grellet — Thomas Stewardson — West Town School — Richard Jordan—Engagements at Philadelphia. 113

CHAPTER X.

1823.

Journey to North Carolina accompanied by Mary Allinson and Israel W. Morris—First impressions of Slavery—Nathan Hunt—Yearly Meeting at New Garden, North Carolina—Return to Philadelphia and New York. .. 120

CHAPTER XI.

1824.

Rise of Unitarian views in New England—Spread amongst Friends in New York—Elias Hicks, Anna Braithwaite's first interview with him, her subsequent distress—Maternal solicitudes—John Jay—Visit to families of Friends in New York—Dr. Hosack—Philadelphia and New York Yearly Meetings. 134

CHAPTER XII.

1825-1850.

Return to England—Second visit to America 1825—Third visit 1827—Home life 1827-1850—The Beacon controversy — Extracts from private memoranda during these years. 149

CHAPTER XIII.

1851-1854.

Yearly Meeting 1851—Her son Bevan's marriage—Family bereavements—Description of her husband's character—Visit from Israel W. Morris—Reminiscences of America and her travelling companions—Description of life at Scotby—Retrospect of her own life—Visit from her son Isaac and his wife. 162

CHAPTER XIV.

1854-1859.

Death of last surviving sister, Olivia James—Thoughts on the evening of life—Desires for her children and grandchildren —Serious accident to her son Foster—Her own increasing sufferings—Further family bereavements—Full account of her daughter Anna's life and experience—The last summer and autumn at Scotby—Illness and death. .. 179

HARVARD UNIVERSITY LIBRARY

CHAPTER I.

Birth and Ancestry—Charles and Thomas Lloyd—Her Grandfather Sampson Lloyd, and her Grandmother Priscilla Farmer.

ANNA BRAITHWAITE was the daughter of Charles and Mary Lloyd, of Birmingham, and was born in Edgbaston Street, Birmingham, on the 27th of the 12th month, 1788. She was one among fifteen brothers and sisters, eleven of whom grew up beyond the age of childhood. Her father's family was of ancient extraction, tracing their descent from some of the early Princes of Wales and our own Plantagenet Kings.

In the 17th century we find Charles Lloyd, of Dolobran, in Montgomeryshire, the head of this branch of the family. He and his younger brother, Thomas Lloyd, had been students contemporaneously with William Penn* at Oxford, and it seems probable that they knew each other then or later, though we have been unable thus far to discover any positive evidence, beyond the fact that Charles Lloyd was one of the three Welsh Friends who signed a petition to William Penn in 1682, asking him to grant a tract,

* "Journal of Richard Davies," pp. 76, 77.

with certain special privileges, to the Welsh Friends who were contemplating emigration to his new colony. Still, the fact that Thomas Lloyd was made a member of the Council *immediately* upon his arrival in America in 1683, coupled with the statement that William Penn preached at Mary Lloyd's funeral a month later, "because he had such a high esteem for her," certainly points to a previous intimacy.

Thomas Lloyd, as already mentioned, went to America with his family, and a considerable number of other Welsh Friends, in 1683, and died there in 1694, after filling the office of President of the Council and Deputy Governor of the Province for several years. In the memorial drawn up by his Friends after his decease he is thus described :—

"He was by birth of them who are called the gentry ; his father being a man of considerable estate and of great esteem in his time, and of an ancient house and estate called Dolobran, in Montgomeryshire, in Wales. He was brought up at the most noted schools, and from thence went to one of the Universities, and because of his superior natural and acquired parts many of account in the world had an eye of regard towards him. Being offered degrees and places of preferment, he refused them all, and, hearing of a poor despised people called Quakers, he went to hear them, and the Lord's power reached unto him and came over him to the humbling of his heart, so that he was convinced of God's everlasting truth and received it in the love of it. . . .

"Thus departing from the vanities and iniquities of the world, and following the leadings and instructions of the Spirit of Christ, he was made an able minister of the everlasting Gospel

of peace and salvation; his acquired parts being sanctified to the service of truth.

"His sound and effectual ministry, his godly conversation, meek and lamblike spirit, great patience, temperance and humility and slowness to wrath, his love to the brethren, his godly care in the Church of Christ, we are fully satisfied have a seal and witness in the hearts of all faithful Friends who knew him, both in the land of his nativity and in these American parts.

"We may in truth say he sought not himself, nor the riches of this world; but his eye was to that which is everlasting, being given up to spend and be spent for the truth and the sake of Friends. He was taken with a malignant fever the 5th of 7th month (9th mo. N.S.) 1694, and though his bodily pain was great, he bore it with much patience. Being near his end, he said to those about him, 'Friends, I love you all. I am going from you, and I die in unity and love with all faithful friends. I have fought a good fight; I have kept the faith, which stands not in the wisdom of words, but in the power of God. I have fought not for contention and strife, but for the grace of our Lord Jesus Christ and the simplicity of the Gospel.' And so he bade them all Farewell." *

It was amidst the political and religious agitations which marked the first half of the 17th century in this country that the Society of Friends first made its appearance under the ministry of George Fox and his associates.

Two things especially distinguished this movement:—

First.—Whilst Wyclif, Huss, Luther, Zwingli, Calvin, the Wesleys and other great leaders

* See "Piety Promoted," second part p. 202, and "Collection of Memorials of deceased Ministers in Pennsylvania, etc.; to the year 1787."

of religious thought, have been more or less connected with the clerical organization of the Church, Fox was neither a priest nor the son of a priest. He and many of his earliest associates were simple laymen, unskilled in the learning of the schools, claiming no call but that which they believed they had received from the Great Head of the Church. It was a call evidenced by the courage, the patience, the wisdom, the faith and the love with which they suffered and laboured.

Second.—The message of the early Friends was emphatically a call from the darkness of sin and corruption to the light, life, and love that are revealed in and through the Lord Jesus Christ. With them a change of heart was the first and principal thing. "All are concluded under sin, and shut up in unbelief as I had been," are George Fox's emphatic words, "that Jesus Christ might have the pre-eminence, who enlightens, and gives grace and faith, and power." His description is deeply instructive of the distress and agony of his spirit before he had been taught the meaning of the words, "There is one, even Jesus Christ, that can speak to thy condition." * "When I heard it," he writes, "My heart did leap for joy." It was an experience that ever afterwards became his central theme.

To this was added a belief in the direct revelation of Christ to the soul. "Now I was sent," Fox says,

* "Fox's Journal," p. 8.

"to turn people from darkness to light, that they might receive Christ Jesus; for to as many as should receive Him in His light, I saw that He would give power to become the sons of God, which I had obtained by receiving Christ; and I was to direct people to the Spirit, that gave forth the Scriptures, by which they might be led into all truth, and so up to Christ and God, as they had been who gave them forth. . . . . I saw that the grace of God, which brings salvation had appeared to all men, and that the manifestation of the Spirit of God was given to every man to profit withal."

Testifying against formalism and all outsides in religion, he had the courage to invite to a worship for the right performance of which no human priest or minister, or any outward service was essential; which depended on Christ and Christ alone; and for which faith in His all availing sacrifice, High Priesthood, mediation and intercession was the only indispensable thing.

It was this faith which, in the view of the early Friends, was under the immediate operation of the Spirit of God, to transform man's whole inner being, and to become "the substance" of a living Christianity—a Christianity which was to be no formal or traditional profession, but a living practical power, in which the knowledge of the Truth was to ripen into a living experience of the Saviour's presence and love. In their view, subjection to this risen and glorified Lord was to become fruitful as an effectual

witness for Him in His person, work and reign, fulfilling in them and through them His own gracious promise, " Because I live ye shall live also."

The spirit of inquiry and religious earnestness which marked the time of the Commonwealth opened the way for the promulgation and rapid spread of the great principles of spiritual Christianity proclaimed by Fox and his associates ; and in the eleven years which elapsed between the execution of Charles I. and the accession of his son, the " Friends " had become very numerous throughout England, and some progress had been made towards that free Church organization and discipline which has so long distinguished the Society, in which the maintenance of Church order is combined with Christian liberty in a manner which well deserves the attention of every student of Church history.

The restoration of the monarchy was soon followed by a period of severe suffering, in which the faithfulness of the early Friends in their testimony to the Lord Jesus Christ, both as respects worship and the freedom of the ministry of the Gospel, and as regards tithes, oaths, and the bearing of arms, was severely tried for nearly thirty years. During this long period thousands of them suffered grievous imprisonments, and the spoiling of their goods ; a considerable number, amongst whom may be named Edward Burrough, Richard Hubberthorne, Francis Howgill and James Parnell, died in prison. At Boston, in New England, four were hanged under the

cruel laws enacted against them, one of them being Mary Dyer, a noble minded Christian woman. It was not until the passing of the Toleration Act in 1688-89 (1st William and Mary), that they obtained from Parliament any considerable measure of relief.

The early Friends were mostly of the middle class of society; yeomen living on their own estates in the agricultural districts, and tradesmen or shopkeepers in the cities or towns. There were but few, if any, of the very poor, whilst from among the wealthier or upper classes there were several conspicuous examples who, like William Penn, Isaac Penington, Robert Barclay, Sir John Rhodes, Bart., and others, illustrate the attractive power of the simple gospel, even amongst those who were exposed to the allurements of the world.

Among these latter may be classed Charles Lloyd and his brother Thomas. Believing emphatically, as they did, in the universality of Divine grace, they early submitted to the visitations of the Holy Spirit, and endured both imprisonment and the spoiling of their goods for their testimony to their Lord and Saviour.

Of Thomas Lloyd enough has been already said.

In 1666, George Fox mentions having a large meeting at the house of the elder brother, Charles Lloyd,* and various interesting notices of his labours occur in the Journal of Richard Davies. Speaking

* "Journal," p. 312; where the name is spelt "Floid," according to the Welsh pronunciation.

of a meeting held in 1662 near Dolobran, Richard Davies writes :—(pp. 68-70)

The report of this meeting went through the country. Whereupon divers were sent for to appear before Edward, Lord Herbert, Baron of Cherbury, at a place where he then lived, about three miles from Dolobran, at Llyssin. After some discourse with them, he sent them to Welchpool to prison, for refusing to take the Oath of Allegiance and Supremacy, which they refused because they could not swear at all.

These prisoners were kept very close. Charles Lloyd, who was a little before in the Commission of the Peace, was put in a little smoky room, and did lie upon a little straw himself for a considerable time, and at length his tender wife Elizabeth, that was of a considerable family (daughter of Sampson Lort, near Pembroke, in South Wales), was made willing to lie upon straw with her dear and tender husband. And thus they both with the rest of Friends, did rather chuse to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

After Thomas Lloyd settled in Pennsylvania, his brother Charles appears to have removed to Birmingham, where he died in 1698, at the house of his son-in-law, John Pemberton, at Bennett's Hill, near Birmingham, having this testimony from his friends who knew him best, that "he was a serviceable man in his day, and delighted to see Truth prosper."

Charles Lloyd's second son Sampson had probably removed to Birmingham before his father's death or soon after that event. He died there in 1724, aged 60. The family was continued in his son, the second Sampson Lloyd, who was born in 1699. He purchased an estate near Birmingham, where he

built a substantial family mansion—still used by his descendants—under the modest name of "The Farm." He is remembered as a highly respected minister of the Gospel in the Society of Friends. One of his sayings illustrated the strength of his convictions, "I had rather have my son a faithful Friend than an emperor."

He died in 1779, having been twice married. By his first wife, Sarah Parkes, he had one son, the third Sampson Lloyd, born in 1728, who, on his father's decease, settled at the Farm, and became the father of a numerous family, of whom Samuel Lloyd was the eldest, who afterwards married Isaac Braithwaite's eldest sister Rachel. Charles Lloyd, the father of Anna Braithwaite, was the son of the second Sampson Lloyd by his second wife, Rachel Champion, by whom he had several other children. He was born in 1748, and was consequently twenty years younger than his elder half-brother. This elder half-brother was a man of strong convictions, and much esteemed. His name occurs as Clerk of the Yearly Meeting in 1777, and again in 1782, when it was usual to change the Clerk every year. He was remarkable for quiet dignity and a loving spirit. It was to him that Dr. Johnson felt bound to apologise for his rudeness during one of his visits. Calling at the Bank on the following morning, the Doctor's stentorian voice was heard shouting, "Lloyd, I say, I am the best theologian, but you are the best Christian."

The late Mary Anne Schimmelpenninck, a daughter of the late Samuel Galton, a near relative of the family, has left in her autobiography a lively sketch of the two brothers.*

"The person," she writes, "who most deeply impressed my childish mind was my aged cousin, Sampson Lloyd. His temperament was very sanguine, and when young he must have been exceedingly susceptible to all objects of taste and feeling, but now his hair was snowy white, and his form bowed as he sat at Meeting. His countenance bore traces of conflicts long past in a heart and mind that could have felt exquisitely, and that had been deeply torn. I shall never forget the beaming expression of his eye, not unmingled with compassion, with which he looked on all, especially the young. Truly he seemed like Moses who had been on the Mount, and who descended, with the glory still in his countenance, to bless the people. Happy was that week when I had the good fortune to receive a kind word from him as he went out of the Meeting. He was called 'St. John,' and he seemed to me exactly to realise the image of that beloved Apostle in his extreme age, as he said, 'Little children, love one another,' a short sentence of

* See pp. 186, 194, 196. In adopting this extract, I have assumed that the "aged cousin, Sampson Lloyd," there referred to, was the third of that name, and not the second Sampson Lloyd who died in the autumn of 1779. It must be admitted that there is some confusion in M. A. Schimmelpenninck's statements. But I am led to the above conclusion by the following considerations. *First*, M. A. Schimmelpenninck, having been born in the autumn of 1778, was only a year old when the second Sampson Lloyd died. It is impossible, therefore, that he could have been the person "who most deeply impressed her childish mind." *Secondly*, it was the *third*, and not the second Sampson Lloyd who was the elder half-brother of Charles Lloyd, Anna Braithwaite's father. The second Sampson Lloyd was their father. These reasons appear to me decisive. Though the third Sampson Lloyd may not have been a "minister," there is no doubt that he, like his father, was a man of genuine piety.

tranquil wisdom pronounced through deep experience of the life of Christ. I seem yet to see him, and look upon his venerable and loving countenance, his white hair, and the tears streaming down his cheeks as he spoke—tears such as I had never seen before, for they seemed to tell of mingled affection, gratitude and peaceful joy.

"Very different from my cousin Sampson was his half-brother Charles, perhaps some thirty years younger.*

"He too was a man of remarkable character. Whilst my cousin Sampson drew forth the religious affections, the conversation of his brother tended to establish religious foundations. I have often thought how great is the blessing of associating both with those who possess the inspiration of the Spirit of love, and also with those who are in the habit of accurately defining and strictly applying truth. It is good to have not only a loving spirit, but a sharp and definite outline of truth. In this my cousin Charles Lloyd was remarkable. His wife was the daughter of my venerable great-aunt Farmer."

It has been said that the second Sampson Lloyd had several other children by his second wife, besides Anna Braithwaite's father. Amongst these may be mentioned Rachel, who became the second wife of David Barclay, of Youngsbury (grandson of the Apologist), whose collection of poetry, published by her husband after her decease, is a pleasing evidence of her taste and piety.

Another daughter, Mary, was married to Osgood Hanbury, of Holdfield Grange, Coggeshall, in Essex, from amongst whose descendants Anna Braithwaite in later years enjoyed the friendship of the first Sir Thomas Fowell Buxton and his sisters, Anna Forster

* The difference between the brothers' ages was only twenty years.

and Sarah Maria Buxton, and of Anna Gurney, of Northrepps Cottage, near Cromer.

On her mother's side, the ancestors of Anna Braithwaite, like those of her father, had very early become members of the Society of Friends. Her great-grandfather, Clement Plumsted, was associated with William Penn and eleven others, most, if not all of them, "Friends," in the purchase in 1681-82, of East Jersey, in America, from the executors of Lord Carteret (subsequently confirmed by a grant from the Duke of York, afterwards James II.), of which Robert Barclay, the author of the Apology, was in 1683 appointed Governor during his life.*

Clement Plumsted's daughter Priscilla became the wife of David Barclay, the youngest son of the Apologist, who settled in London, and who received George III. and his Queen at his house in Cheapside, in the year 1761, of which a graphic account by her brother-in-law, Joseph Freame, to his sister Plumsted, is preserved amongst the family records.

Clement Plumsted's granddaughter Priscilla (named after her aunt Priscilla Barclay) married James Farmer. He built Bingley House near Birmingham, where he afterwards resided, and had an only child, Mary Farmer, who subsequently

* See Smith's "History of New Jersey," 156, 157. Robert Barclay's commission is printed at p. 166. A large MS. volume containing documents connected with East Jersey during his government was transferred by his descendant, the late Hudson Gurney, shortly before his decease, along with other Barclay papers, to Arthur Kett Barclay, of Bury Hall, near Dorking.

became the mother of Anna Braithwaite. James Farmer died in middle life. His widow survived him many years, and became a decided religious character. The following extracts from her letters breathe her Christian spirit and her earnest desires for the best welfare of her beloved daughter :—

"Be honest, my dear child, in every thing thou sayest. Let every word come from thy heart. Detest insincerity thyself, and be an example of sincerity to others, ever remembering whose penetrating eye sees at all times the very bottom of our intentions."

Again :—

"Above all things, my dearest, remember thy Creator in the days of thy youth, and earnestly desire His fear which will be to thee riches and honour and life.

"Read in the Proverbs often, a little at a time. Let those wise precepts sink deep into thy heart."

So in another letter :—

"Mayst thou ever rejoice in communicating happiness to others. I charge thee, my dearest, give way to dispositions of kindness in thyself, and promote them in thy companions by every means in thy power. Abhor pride and envy; for I can assure thee, who ever gives way to these tempers will be tormented by them, though they may live in a palace or sit on a throne."

Still later she wrote :—

"I shall rejoice to find thee growing in the best dispositions, still leaving all things to the direction of Providence, who cares for thee with unwearied love. As much as possible abstract thy mind from things on earth. Choose for thy Friend the God of Abraham, the glorious object of the saint's faith

through all ages, and thou wilt know for thyself a stability which the world cannot give, nor its frowns and flatteries take away."

The following, addressed to her daughter in London, illustrates the oft repeated fact that periods of religious declension are nothing new or surprising in the history of the Christian Church :—

9th mo. 1st, 1769.

"I rejoice thou hadst the opportunity of hearing the Gospel preached by one who I believe has been an experimental witness of its efficacy. The lamentable degeneracy of our Society in London, its weakness, which appears so visible to all eyes in the poverty of our Meetings, is a subject well worth thy serious attention. Want of stability, giving way, first in small then in greater matters, till every barrier is broken down, has been and is the loss of individuals: and the defection is felt through the whole.

"Mayst thou, my dear child, be preserved in the paths through which wisdom safely conducts her early votaries: so shalt thou become what I earnestly wish thee to be, a complete female character; and that peace to which nothing upon earth is comparable shall be thine."

Once more, writing from Bingley :—

6th mo. 18th.

"May that God in whom I desire reverently to trust, preserve thee from an unsuitable union, from whence too often arise the worst evils. I am glad a consciousness of thy own weakness attends thee. Without this thou wouldst be in the greatest danger, as flattery is the means by which the enemy too often beguiles unstable souls. The worldly spirit ever was and is enmity with God. My dearest child, let no one take thy crown, but frequently retire in profound stillness to the spring of all good; waiting to be clothed with the spirit of

meekness and deep humility, which will be thy brightest ornament and only safety."

It was an answer to many prayers when this tenderly beloved daughter became, in 1774, the wife of their early friend, Charles Lloyd. Some time after this event Priscilla Farmer writes from London :—

6th mo. 11, 1775.

"I am glad that thy union with thy husband is blessed to thee as a confirmation in thy religious walk. Indeed, my dear child, I am more than ever convinced that our alone safety and final happiness consist in choosing Christ for our portion, who has declared himself to be the Way, the Truth, and the Life."

The present chapter cannot more appropriately close than with the portrait of Priscilla Farmer, from the pen of her great-niece, Mary Ann Schimmelpenninck :—

"My aged great-aunt Farmer stands prominently depicted in my remembrance. I have understood that in her early youth she had been amongst the gayest of the gay, and the most worldly of the worldly, so far as comported with high respectability. Her mind was shrewd, firm and strong, her objects those which by the intelligent part of the world were highly prized, and her judgment was much looked up to, independently of the facility with which the world always congregates round those whose homes are distinguished by opulence, elegance and intelligence. Her heart, I have heard, was once inflated by the consciousness of her own superiority, her word was law to her circle. She was as a beautiful vision reflecting splendid colours to the many below who looked up to her, but it pleased God in mercy to touch this bubble,

and it burst. I know not her history, but my earliest recollection of her is that of the plainest among Friends, very aged, with great dignity of manner, marked by good sense, simplicity and perhaps severity, tempered with kindness. As a little child, I well remember how I always felt for her a degree of real confidence, though not unmingled with fear. Whenever she spoke, I involuntarily listened, for I felt sure that if it were on a moral subject, some foundation would be cleared, if it were intellectual, some light would be elicited."

CHAPTER II.

Recollections of her early years.

THE following are from Anna Braithwaite's recollections of her early years :—

" I was born in Edgbaston Street, Birmingham, on the 27th of the 12th mo : 1788. It was not until the death of our revered grandmother, Priscilla Farmer [in 1796], that we removed to her residence, Bingley House, near the town.

"When I was about four years of age, my little brother Edwin died. He was a lovely child, and seeing his beautiful remains made a deep impression. The countenance seemed to say ' I have gone to heaven,' and I longed to follow ; yet felt that I was not good enough to live with God. Many were the struggles of my heart at that early age, with a naturally strong will, warm affections, and decided likes and dislikes.

" At what age I was first taken to Meeting I do not recollect ; but going to Meeting was always considered a privilege. I was fond of observing countenances, and formed decided prepossessions in favour of some whom I longed to sit near, believing that there is an atmosphere of mind that can be felt. When permitted to attend meetings appointed by ministers, it was a great comfort to me to be placed on a hassock in the ministers' gallery in order to make room. Their spiritual state seemed to soothe my then anxious soul, and I loved to cherish sympathy with them according to my capacity.

" My widowed grandmother Farmer resided at Bingley until her death, and my visits to her are among the deepest interests

of my early childhood. She had been for many years a converted character. Her Christianity was eminently practical; her intellectual countenance, her loving spirit, her dignified deportment, her true humility and watchfulness made a deep impression. Her word was law; but her commands were so just and fitting to the occasion that even children felt it an honour to obey them. She devoted herself to the sick, the poor and the afflicted; setting apart a large portion of her income for charitable purposes.

"Although my grandmother died when I was little more than seven years old, her countenance and figure are vividly remembered. She always sent her carriage for my mother and the 'little ones,' of whom I was one, on sixth days, which we spent with her. My elder sister Mary lived with her. My grandmother had been fond of gay life when young, and had had great zest in attending the theatre. This continued for many years after my mother's birth, which took place ten years after their marriage. (She was their only child). One thing must not be omitted. Never do I remember at Bingley in my grandmother's time, nor afterwards on the part of my father and mother, unkind remarks about any one. Personal conversation in the way of gossip was unknown. Their richly stored minds never lacked subjects which were instructive and adapted to every variety of character; and they habitually endeavoured to find the right key to open the hearts and minds of their visitors. It was an axiom with them, that in this way we may learn something from every one.

"My grandmother had at this period removed most of the rich adornments of my grandfather's house. The old family pictures in large gilt frames were placed in one of the attics, and I well remember the sort of awe with which I used to enter that apartment. They spoke of the dead, and seemed to speak to me by their expressive eyes and commanding figures.

"I do not remember the time from my earliest childhood, when I was a stranger to convictions for sin. The practice

of retiring to my room each evening was early begun. I can distinctly trace it when seven years old. There, on a little trunk, I read the Scriptures, and there I sought the Lord in waiting upon Him and in prayer. My heart panted after the Lord. I felt my inward corruption, I saw the hidden things of darkness there. John Woolman's Journal, Kendall's Extracts, and Fénélon were, after the Bible, my favourite books, and were read over and over again with instruction. I made rapid progress in my lessons, and was diligent in my reading—especially books upon history, metaphysics and biography. Blackstone's 'Commentaries,' Prideaux's Connection, and other works, mostly considered dry by my companions, were not so to me. At ten years of age my parents sent me to an excellent school kept by a French lady, Theresa Dupont, whose brother and brother-in-law, the celebrated *Brissot*, were guillotined during the French Revolution. Theresa Dupont was joined by her widowed sister, Minette Aublay, who, with her husband and infant son, François, had fled to the United States to escape the horrors of that fearful time. Her husband died there of yellow fever, and she subsequently came over to England. These two sisters were well educated, accomplished women. Theresa Dupont bore the marks of deep suffering in her intellectual countenance, and was possessed of great refinement and sensibility. She was thoroughly conversant with what belonged to her department, history, geography, astronomy and the use of the globes; and her lectures (for I know not how better to describe her mode of instruction) on history and ancient and modern geography, rivetted the attention of her pupils and, with the aid of an excellent library, enabled them to follow out her plan that they should all write on these and other subjects. Her sister taught French, Italian, and English grammar. She understood what she taught and expected her scholars to do the same, and encouraged them to ask questions for this purpose, explaining as they read French or Italian, whether

prose or poetry, the nature of the idioms and other matters necessary for the understanding of each language and author. She was a woman of strong sense, quick discernment of character, much natural vivacity, and always in good humour. . . .

"It is with feelings of deep abasement and gratitude to my heavenly Father for His goodness and mercy towards one of the most unworthy of His servants, that I often recur to the period when the Gospel was made glad tidings of great joy to my conflicted soul. The sense of the corruption of my heart weighed heavily upon me. I felt that I had sinned and fallen short of the glory of God, and for many years I went mourning on my way. I longed for holiness of thought, and was greatly distressed because of my distance from it. In this state of mind I pursued my studies with diligence. My natural taste for learning was strong and would at times engross my mind; but through all great was my anxiety to know the truth as it is in Jesus. My heart was often overwhelmed within me, and my secret cry was to the Lord, that He would show me the way of salvation. I fell in with some Roman Catholic priests, who took much pains to lead me to adopt their views; and gladly would I have found relief from them, but, through divine mercy, I was delivered out of this snare.

"After thus wading through inexpressible conflict so that my friends thought I was ill and consulted a medical attendant, it pleased my Heavenly Father to open my understanding in an unexpected hour to see His beloved Son to be 'the Way, the Truth, and the Life.' I was fourteen years old when, as I was walking in a field meditating on my sad condition, I poured out my soul in prayer, and thought that if the Lord would, in His mercy, make known to me how I could be saved, my future life should be wholly devoted to Him and His service. Suddenly a flood of light seemed to shine on my understanding; my heart was humbled and contrited, and the words were distinctly sounded to my spiritual ear, 'Believe on the Lord Jesus Christ and thou shalt be saved.' I then understood for

the first time the language, 'therefore being justified by faith we have peace with God through our Lord Jesus Christ.' Often as these passages of Holy Writ had been read by me, it was not until then that they were unsealed; and thus did I realize that no man can call God Father, or Jesus Lord but by the Holy Ghost. Whilst my heart was thus relieved and gladdened, it was said to me mentally as clearly as I ever heard anything with my outward ear: 'this doctrine thou wilt have to proclaim both in England and America.' Truly, for the time I was broken down with the humbling sense of the presence of Him after whom I had so long panted. I could say, with the patriarch of old, 'I have heard of thee by the hearing of the ear; but now mine eye seeth thee.' Oh, how I longed to convey to others what I then felt, 'peace with God through our Lord Jesus Christ.' The fulness and the freeness of the Gospel opened to my view: and Christ my Saviour was then seen and known as at once the atonement for sin—the Mediator of the new Covenant; the High Priest and Advocate with the Father, and as the true light which enlighteneth every man that cometh into the world. I then felt nothing could be too hard to give up to prove my love and gratitude.

"The Christian testimonies of Friends were at an early age brought home to me with the conviction of their unison with Holy Scripture, and that it was my duty to maintain them. It was from this that I thought it right to use 'the plain language' from the age of ten years, in a school where there were no members of our Society but my two sisters and myself. It forcibly struck me as the language of the Bible, and of Christ and His Apostles, as a pure form of expression, and that it was my duty to adhere to it, rather than follow the many who used what had originated in pride without perhaps reflecting upon the subject at all."

CHAPTER III.

Life at Home—Her father—Joseph Gurney Bevan—Stay with her sister Priscilla Wordsworth—Marriage.

THE circle in which Anna Lloyd moved was well calculated to promote enlargement of mind and habits of widespread sympathy.

Her father was interested with his brothers in the iron trade, and was also a partner in the oldest bank in Birmingham. But though carefully attentive to his duties as a man of business, he was by no means neglectful of other claims. He had received a liberal education, and with his cultivated mind and refined tastes, he was fond of intellectual and improving society. To the end of his life he kept up the habit, which he had early formed, of reading the New Testament in the original ; and his translations from Homer and Horace, which he printed for his own amusement, evince his familiarity with classical learning.

As a member of an extensive circle of relatives and friends, and himself the head of a large family, his quick sensibilities and tender affections were especially conspicuous.

The following extracts from his letters will give an insight into his character, and the circle in which he was accustomed to move.

From Charles Lloyd to his wife :—

"15th of 2nd mo., 1791.

"We had a very large company in Red Lion Square (David Barclay's) on 7th day. Robert Barclay of Ury, Samuel Galton, Thomas Kett and wife with three children, Robert and Rachel Barclay, etc.; in the evening a fresh succession of company. We drank tea at Ann Fothergill's * on First day. She was very kind. George Dillwyn was there and spoke a few words acceptably. We have had much intimate conversation together.

"Yesterday Robert Barclay and I went to Hampstead, and dined with Samuel Hoare, whom we found poorly. We conversed however as usual. Samuel Galton supped last night at Red Lion Square. We are going to dine at Joseph Foster's, at Bromley. To-morrow there is to be a large party at Red Lion Square, and next day Robert [Barclay] and I intend to dine at Wm. Wilberforce's. Indeed I have so many kind friends that I find it difficult to allot time for calling on them."

In another letter he says :—

"I drank tea at James Phillips', and afterwards went to the Committee on the Slave Trade. All the company were Friends. This great cause of humanity rests very much on the members of our Society." Still later he speaks of meeting the Attorney-General of Barbadoes, and being called upon "to defend the cause of the poor Africans against a very able opponent, who, however, candidly acknowledged that the slave trade was a horrid affair, and greatly needed regulation."

* The sister of Dr. Fothergill.

Other letters describe his attendance at the meetings of the country bankers, and his interview as a member of a small deputation with Pitt, then Chancellor of the Exchequer.

Again writing to his wife under date

"1st of 3rd mo., 1797.

"On my arrival in London, I found quite a new state of things. The Bank of England, whose notes are always reckoned as cash, and for which cash has been always ready (at least ever since the year 1745, when there was a temporary stoppage) has entirely stopped payment of cash, so that no money can be had from them, the consequence of which is that all payments except for a little change must be made in paper.

What will be the result of this desperate measure is uncertain. I believe *we* are better off than most, and I am thankful to say that a good degree of calmness and decision covers my mind, so that I hope we shall be favoured to stem the torrent as far as relates to ourselves. Our Friends in Lombard Street are also well and collected, and feel the blow much less than might have been expected." *

It is instructive to mark, amidst all these engagements, the evidence of an earnest endeavour to maintain a consistent walk with God.

"May we be more and more strengthened in living faith," are his concluding words to his wife in one of his letters, "and looking beyond this world, fix our affections on things which are above. The vicissitudes of this life will not then shake our faith, for we may be assured that all things work together for good to them that love God."

* See Stat: 37 Geo: III. chap. 45, and Walpole's "History of England," vol. i. p. 48 *et seq.*

He adds in another letter :—

"My faith has, I humbly trust, been renewed. The slender strength of human reason avails but little, and though the simple plan of Christian faith is too much ridiculed in these days of human wisdom, I cannot and I hope I never shall, relinquish this strong tower of the righteous."

He was deeply moved by the death of his "very dear and very much lamented sister," Rachel Barclay, the wife of David Barclay, at Youngsbury, in 1792. His letters describe the interment at Winchmore Hill as a very "striking opportunity."

"As we left Youngsbury at six this morning, my dear brother remarked 'how mutable and unstable are all human enjoyments. My wife and I,' he said, 'had been labouring to make Youngsbury a perfect place, and this spring all seemed perfection, when alas! the partner of my joys was snatched from me.'"

Charles Lloyd adds :—

"The sweetness of my dear sister's end is a great consolation to me. She lives in my remembrance and ever will. How I feel the separation! My eyes can scarcely contain the tears as I am writing: indeed my feelings have been exquisite; but now nature is recovering herself, and I begin to rest in the assurance that my dear sister has fought a good fight, and is favoured with the crown of righteousness, and what can we wish for more! I can, as it were, hold converse with her, in that love which reaches beyond the grave. When Providence may see meet to remove us, may we also, in the same unmerited mercy, join the general assembly and church of the first-born who are written in Heaven."

But it was at home that Charles Lloyd delighted to surrender himself to the quiet enjoyments of domestic and social life.

"My earnest wish," he writes to his wife,* "is to make a good husband, a good father, and a good member of society, and in all these characters, I feel home the place to endeavour to excel."

"Our son Charles," he writes on another occasion, "has been spending a very satisfactory evening with me. Our conversation has, I believe, been edifying, and if the dear youth is favoured to live and can preserve, as I hope and trust he will, his present dispositions, he will, I doubt not prove a blessing to his parents, and be a very useful member of society."

In the bosom of his family the little ones were not forgotten :—

"I roasted dear Anna an apple after dinner," he writes to his wife, when his little daughter was between two and three years old, "and the dear little creature was all alive in helping to provide sugar and a spoon to make the treat palatable, and convenient to eat."

Birmingham was at that time a centre of attraction for not a few who were then, or who afterwards became, distinguished in literature and science. Especially after Charles Lloyd's removal to Bingley on the death of his wife's mother, many of these were accustomed, not unfrequently, to meet at his house and at that of his relative, Samuel Galton. In this way the children of Charles and Mary Lloyd became early introduced to such men as Dr. Parr, Dr. Erasmus Darwin, Southey, Coleridge, and Wordsworth, and others less known.

The preferences of Anna Lloyd's eldest brother Charles ultimately led him to attach himself ex-

* 22nd, 2mo., 1791.

clusively to literary pursuits. He left Birmingham soon after his marriage, and settled in the neighbourhood of the Lakes, where he lived for some years at Old Brathay, near Ambleside. His early poetical efforts, in connection with his friend Charles Lamb, are associated with those of Scott and Wordsworth in the well-known satire of Byron.

"Lloyd," says De Quincey, "could not in candour be considered a common man. Common! he was a man never to be forgotten. He had in conversation the most extraordinary powers for analysis of a certain kind applied to the philosophy of manners, and the most delicate *nuances* of social life, and his translation of Alfieri, together with his own poems, show him to have been an accomplished scholar." *

Anna Lloyd's eldest sister Priscilla became the wife of Dr. Christopher Wordsworth, a brother of the Poet, and subsequently for more than twenty years Master of Trinity College, Cambridge; whilst another sister, Olivia, younger than herself, was married to Paul Moon James, the manager of a Bank at Birmingham, and afterwards at Manchester, and the author of several well-known hymns.

In this varied circle Charles and Mary Lloyd maintained their position in a manner befitting the heads of a Christian household in connection with the Society of Friends, and were both of them distinguished for delicate courtesy and the refinement and propriety of their manners.

* De Quincey's Works vol. ii. p. 113.

To the end of his life Charles Lloyd was in the habit of regularly attending the meetings of "Friends," where his voice was not unfrequently heard in brief and pointed exhortation.

A volume of his addresses, as they were taken down by one of his interested relatives, is preserved in manuscript amongst the family records.

Anna Lloyd was accustomed in after life to make frequent reference to the variety of association to which she was thus early introduced at her father's table, and to the gracious preservation which she was permitted to experience.

When she was fifteen or sixteen years of age she was called to spend several months in London with her sister, Priscilla Wordsworth, whose husband was then Chaplain to the Archbishop of Canterbury.

Notwithstanding the somewhat peculiar circumstances in which she was thus placed, her religious convictions in connection with the Society of Friends continued to deepen at this period. She highly prized association with her valued relatives Joseph Gurney and Mary Bevan, whose example and conversation were greatly blessed to her. They then lived at a house on the Green at Stoke Newington, near London, and were in the habit of attending the Meeting then held in Gracechurch Street.* Mary Bevan was a daughter of Robert Plumsted, and a niece of Priscilla Farmer, Mary Lloyd's mother.

* The meeting-house at Stoke Newington was not built until many years later.

She was in the position of an acknowledged minister and her husband in that of an elder in the Society of Friends.

Joseph Gurney Bevan was for many years in business as a chemist and druggist in the well-known firm, in which William Allen was afterwards a partner, and which is still carried on under the style of Allen, Hanbury and Co., in Plough Court, Lombard Street. He was distinguished for unblemished integrity and an undeviating regard for Truth. He and his wife were conspicuous in the observance of all that in the Society of Friends was then understood to be comprehended in the words "plainness of speech, behaviour, and apparel."

When satisfied as to any point of duty they were not to be deterred from its fulfilment by any apprehension of the consequences. Faithful to their own convictions they were at the same time careful to avoid throwing upon others that which they were not easy to do themselves.

This feature in Joseph Gurney Bevan's character was strikingly illustrated by his conduct on a particular occasion. Being chosen to act as constable in the ward in which he lived he could easily have hired a substitute, but, finding that by so doing he would be the means of another person taking an oath, he served the office himself, fulfilling its duties with scrupulous exactness. During his year of office he was in the practice of going his rounds every fifth night, and of presiding in the watch house until four

or five o'clock in the morning; nor did he flinch from the performance of other painful duties.

"I am just come from Joseph Bevan's," writes Charles Lloyd to his wife, under date 6th of 3rd mo., 1789, "where I have been spending half an hour in agreeable chit chat. Both he and his wife are very kind, and very cheerful. Joseph has a busy office on his hands, being now a constable. He attends the Old Bailey, etc., with his long staff and a crown on the top of it. He might easily have got a substitute for fifteen or twenty guineas; but as this substitute must have taken an oath, Joseph decided to serve himself. He makes, I don't doubt, an excellent peace officer. The more I know of him, the more I esteem him."

J. G. Bevan attended carefully to the improvement of his own mind, and took pains to familiarize himself with the language of the Greek Testament and with classical learning.

His life of the Apostle Paul gives evidence of his conscientious diligence, and may still be consulted with profit.*

Both by example and precept he inculcated the importance of the daily reverential family reading of the Holy Scriptures; and in the course of the years 1800 and 1801 he was called in the case of an individual from America, to take a leading part in his Quarterly Meeting, and afterwards before the Yearly Meeting, in upholding and re-affirming the belief of the Society of Friends in the Divine authority and inspiration of the Scriptures, both

* He also published several other books, of which a list is given at the end of the little volume of his Memoirs published by Josiah Forster in 1821.

of the Old and the New Testament. On this critical occasion he was found in his place as a faithful watchman defending with firmness and intrepidity the faith of his predecessors. But whilst stedfast in his allegiance to the Truth of God, his anxiety was great that his testimony might be made powerful with all the attractiveness of the Love of Christ, drawing and directing only to Him.

Though without children of his own, Joseph Gurney Bevan manifested a lively and peculiar interest in the religious welfare of young persons. His conversation was replete with instruction, conveying much in a few words. It will never perhaps be fully known on this side eternity, how much his young relative, Anna Lloyd, and his young friends Josiah and William Forster, to speak of no others, were indebted to his example and influence. This consideration may perhaps excuse what might otherwise have seemed an almost unwarrantable digression. In their lives and in those of others of his youthful friends we may read the best practical comment upon his own words in the preface to the life of the Apostle Paul :

"I have not many warmer wishes than that the young people connected with me in religious profession may grow up in it in a way that will evince them to be Christians in deed. May Christ be often in their thoughts as their Redeemer, Instructor and Judge; and may they be earnest in their endeavours to take up His cross, when duty and inclination may seem at variance. I say few things with more sincerity than when I say, I love young people, and the more I love

them the more I desire that seriousness may supersede levity, and the Gospel prevail over the worldly spirit."

In later years Anna Lloyd would often recur to this period of her life with feelings of humble thankfulness, and speak of the comfort she experienced in making the effort of walking, often unaccompanied, from the Archbishop's Palace at Lambeth to the Friends' Meeting-house in Gracechurch Street. She has been heard to say that during the whole of the time she was under her brother Wordsworth's roof, she never remembered to have heard him use a hasty or unguarded expression, not even to any of the domestics.*

From Lambeth she writes to her sister Mary Lloyd :—

Post mark April 21st, 1805.

"Sometimes when I think of the many difficulties attending my being at the house of our dear sister Wordsworth, I feel fearful whether I have strength enough to withstand; but in these depressed moments I find myself constrained to leave my preservation to a power superior to any outward assistance, not looking forward to the future: but taking heed lest in the present, I should unguardedly fall in with anything which on cool reflection I might disapprove."

* Compare what is said by Bishop Burnet of Archbishop Leighton, who was one of Dr. Wordsworth's favourite authors. "He had so subdued the natural heat of his temper, that, in a great variety of accidents, and in a course of twenty-two years intimate conversation with him, I never observed the least sign of passion but upon one single occasion. He kept himself in so constant a recollection, that I do not remember that ever I heard him say one idle word."—"Burnet's own Times," vol. i. p. 193.

How comforting at this time must have been the following lines from her father :—

"Birmingham,

"20th 5th mo., 1805.

"My dear Anna,

". . . . Now is thy time to lay a good foundation, by dedicating the prime of thy youth to the service of thy Creator, who will abundantly bless thee if it continue to be thy concern to love Him above all.

"The prime of my days was spent under religious exercises, which preserved me from the vices and follies of the world ; so that I don't know that I ever gave my dear and honoured father a moment's uneasiness, but on the contrary was favoured with his blessing."

Priscilla Wordsworth to her sister Anna Lloyd :—

"Lambeth,

"6th November, 1805.

"All your letters are truly welcome. We both sensibly feel your truly kind exertion in having compassed so great a work for us. Thank you also for the *Metastasios*.

"Poor Bingley must just at this time present rather a forsaken appearance. You must begin to anticipate Mary's approaching departure, which you cannot but sensibly feel. I am glad to hear that her spirits continue so good. My dear love to her.

"Last night I began to look at my Italian, which I hope to resume as well as my French. I wish you were here to assist me a little, as I fear that I have lost a great deal."

We now approach an event of peculiar importance in Anna Lloyd's life. The marriage of her father's nephew, Samuel Lloyd, to Isaac Braithwaite's eldest sister Rachel, had naturally promoted intercourse between the two families. The subse-

quent settlement of her eldest brother Charles at Old Brathay, near Ambleside, formed another link of attraction to that part of the country; and when Isaac Braithwaite's brother George married her sister Mary, Anna Lloyd paid a lengthened visit to Kendal. At the close of this visit her sister writes

To her Mother.

"Kendal,

"5th mo. 20th, 1806.

"The return of my dear sister Anna will be a source of much comfort to thee. I think thou wilt be pleased with the calm state of her mind. The society of her friends at Kendal has, I believe, tended to soften the anxiety that she had felt before she left home. I have felt Anna's loss sensibly, for we have been so much together, that it sometimes seems as if we were essential to each other; but I believe that our separation will rather increase than diminish our attachment."

The allusion in the following letter cannot surprise us. From Hannah Plumsted (the mother of Mary Bevan)

To her Niece Mary Lloyd.

"Upper Clapton,

"4th of 12th mo., 1806.

"What shall I say concerning Isaac Braithwaite, who is quite a stranger to me? Anna, if I mistake not, is nearly eighteen; so he is the senior, and a branch of a respectable family. The proposal brings with it the advantage of two sisters becoming neighbours, and probably able to assist and comfort each other in times of need. All things considered, it brings an old maxim to my remembrance, which I do not think amiss to recommend on this occasion, 'not to refuse a good offer without knowing why.'"

From Charles Lloyd to his daughter Anna, then on a visit to her sister Priscilla Wordsworth :—

"Birmingham,

"10th, 5th mo., 1807.

"On my return from Burton this evening, I found thy acceptable letter, and it gives me pleasure to find that thou hast seen thy way clear to decide in favour of I. B., and I sincerely hope that peace and comfort will attend all thy future proceedings. Let it be now thy endeavour to forget everything behind, and only look forward trusting to the protection of Him who has enabled thee to struggle through many trials both of body and mind, and I humbly trust will support to the end.

"My dear love attends; with love to Wordsworth and Priscilla.

"Thy affectionate father,

"CHARLES LLOYD."

In allusion to the marriage of Isaac Braithwaite's youngest sister to Robert Benson, of Kendal, Charles Lloyd writes

TO HIS DAUGHTER ANNA.

"Birmingham,

"17th, 10th mo., 1807.

"We hear that the wedding day passed off very comfortably. I confess I am not fond of sorrowful marriages, though far from encouraging levity; but certainly where there is a strong mutual affection, and the parties have proceeded with the consent of parents, and are disposed to begin with prudence, no day can give so much pleasure as the wedding day; and I hope my dear Anna will find it so."

In the prospect of her daughter's early marriage, her mother writes

To Isaac Braithwaite.

"Bingley,

"22nd 2nd mo., 1808.

"I feel an inclination, my dear Isaac, once more to address thee before thou enterest into a more near and tender connection with our family. I have every reason to be thankful for the great degree of *quietude* and *stability* in which our dear Anna's mind is preserved under the near approach of so important a change. That she feels it deeply and properly, thou canst not doubt. I avoid as much as I can, speaking of my feelings to her, as I think if she knew their full extent, they might tend to shake her fortitude. Be assured these feelings arise from no want of confidence in thee, for I have no doubt but thy affection will perhaps entirely make up to Anna the loss she will sustain by the distance that will separate her from her other friends. Indeed, I trust she will find a father, brother and friend all united in one of the tenderest and kindest of husbands.

"It is natural to scan with a critical eye every feature in the character of one to whom 'one of my dearest earthly treasures' is likely to be consigned. I can truly say thou hast lost nothing by this discriminating inspection; on the contrary, I think I have observed some qualities that are in a peculiar manner likely to contribute to the happiness of the married state.

"One of these is a tenderness and delicacy of affection which I think leads thee to be more solicitous for the comfort and happiness of the beloved object, than for any *selfish* gratification. The mother of a daughter of refined feelings, must ever rejoice in believing that this disposition will continue in the more unrestrained intercourse of married life. To the want of it, much real satisfaction is often sacrificed. I have had many opportunities in the course of my life of making observations on the causes of matrimonial infelicity, and the *principal one* has always appeared to me to arise from the

parties too much laying aside the respect and delicacy with which they had previously treated one another.

"We all unite in inviting thee to come as soon as possible; and be assured the dear love of this family attends thee."

On the 16th of the 3rd month, 1808, Anna Lloyd was married to Isaac Braithwaite. The following loving greeting awaited them on their arrival at home.

FROM HER MOTHER.

"Bingley,

"19th of 3rd mo., 1808.

"My dear Isaac and Anna,

"I wish you to receive some proof of maternal love on your entering your own house, where I desire you may experience as much happiness as is consistent with your best interest. I salute you both as my *beloved* children, and fervently crave that your mind may rest on that basis which can alone render it permanent, and that you may be a strength and support to each other in the pursuit of those things which have appeared to both of you as far transcending all that this world can bestow."

Addressing her mother from Kendal shortly after her settlement at home, Anna Braithwaite writes :—

"When I consider the blessings which have fallen to my lot, I am ready to exclaim, 'What am I that I should be thus favoured.' May I endeavour to use them as not abusing them."

CHAPTER IV.

Removal to Kendal—The circle there—Her husband's family—His grandmother, Rachel Wilson—Rachel Wilson's travels in America—Her numerous descendants.

WE may here pause to take a view of the society and interests to which Anna Braithwaite was introduced upon her removal from Birmingham to Kendal.

Her husband's parents were then both of them living surrounded by a numerous circle of children and near relatives. Her husband was engaged with his father and only brother George, and after his father's decease in 1812, with his brother alone, in the drysaltery and dyeing business, which had been in the family since the early part of the 18th century, a business which required close attention and considerable knowledge of practical science to realize even moderate profits for the support of two families.

Kendal, small as it was in comparison with Birmingham, was with the adjoining district of the Lakes at that time a centre of uncommon interest. At Keswick lived Southey, at Grasmere, Coleridge and Wordsworth, the latter of whom then occupied a house called Allan Bank, previously to his settle-

Isaac Bronson

ment at Rydal Mount. Anna Braithwaite's elder brother, Charles Lloyd, lived, as already mentioned, at Old Brathay; while Elleray and Calgarth were the respective residences of Professor Wilson and Dr. Watson, the Bishop of Llandaff. In Kendal itself, upon the testimony of De Quincey,

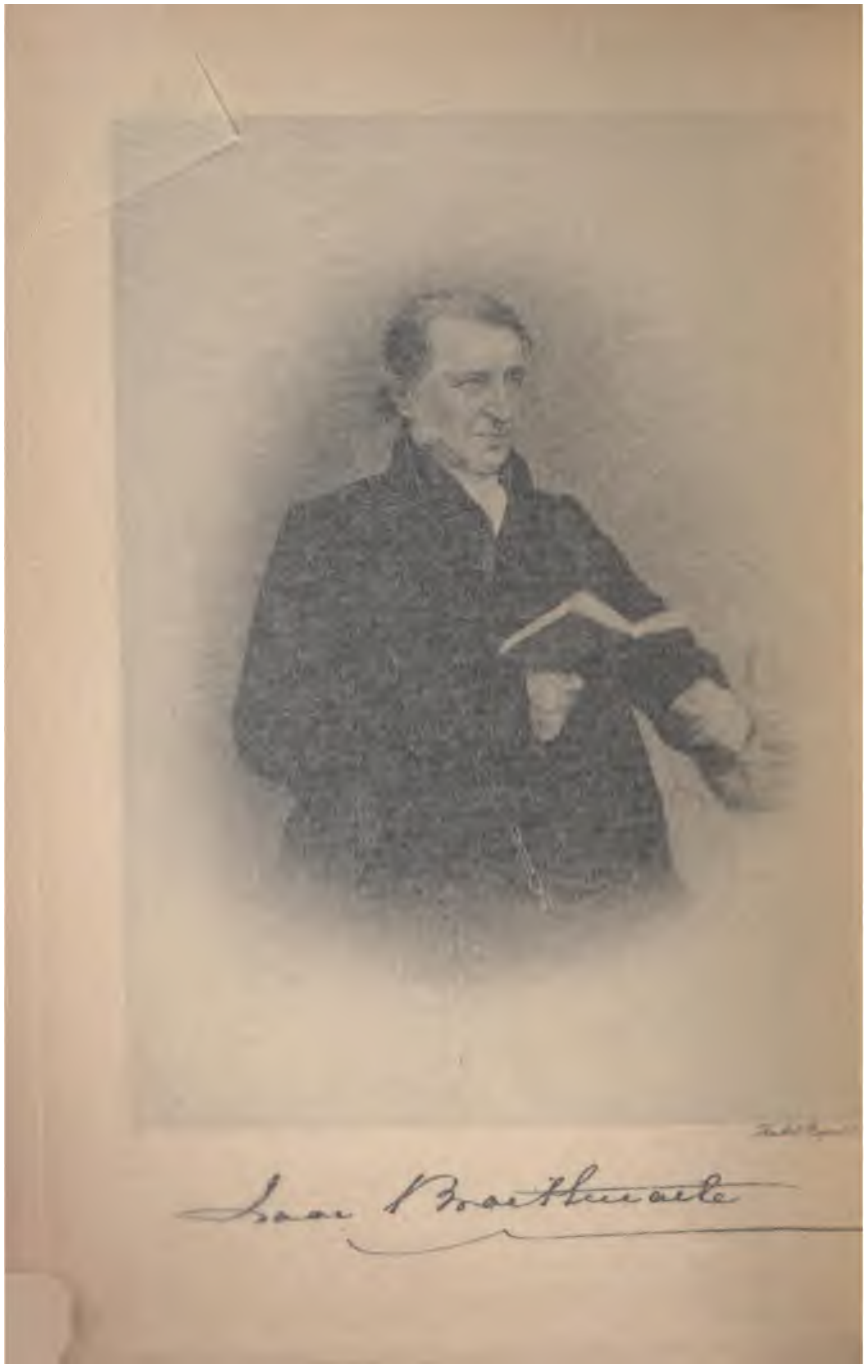
"lived many men of information at least as extensive as Dr. Watson's, who were amply qualified to meet him on equal terms in conversation."

Dawson, of Sedbergh, was a luminary well known by mathematicians, both at home and abroad. John Gough, the blind philosopher and botanist, of Kendal, is remembered to this day, and according to the same testimony there were many others in the town who had accomplishments equal to his.*

Isaac Braithwaite had been himself educated at the Friends' School in Kendal, founded about the middle of the 18th century, and had enjoyed the instruction of the celebrated Dr. Dalton and his brother Jonathan. He and several of his cousins, brought up under similar training, were thoroughly instructed in chemistry, pneumatics, electricity and practical science so far as they were then known; which they were accustomed to apply in the manufactures of woollens, for which the town had been celebrated since the reign of Edward III.

All the individuals above alluded to were more or less known to Isaac Braithwaite personally; and

* De Quincey's Works. Vol ii. p. 113.



ment at Rydal Mount. Anna Braithwaite's elder brother, Charles Lloyd, lived, as already mentioned, at Old Brathay ; while Elleray and Calgarth were the respective residences of Professor Wilson and Dr. Watson, the Bishop of Llandaff. In Kendal itself, upon the testimony of De Quincey,

> "lived many men of information at least as extensive as Dr. Watson's, who were amply qualified to meet him on equal terms in conversation."

Dawson, of Sedbergh, was a luminary well known by mathematicians, both at home and abroad. John Gough, the blind philosopher and botanist, of Kendal, is remembered to this day, and according to the same testimony there were many others in the town who had accomplishments equal to his.*

Isaac Braithwaite had been himself educated at the Friends' School in Kendal, founded about the middle of the 18th century, and had enjoyed the instruction of the celebrated Dr. Dalton and his brother Jonathan. He and several of his cousins, brought up under similar training, were thoroughly instructed in chemistry, pneumatics, electricity and practical science so far as they were then known ; which they were accustomed to apply in the manufactures of woollens, for which the town had been celebrated since the reign of Edward III.

All the individuals above alluded to were more or less known to Isaac Braithwaite personally ; and

* De Quincey's Works. Vol ii. p. 113.

with several of them, through his family connection with Charles Lloyd and the Wordsworths, he was on terms of not unfrequent association. It was a treat to hear him in later life illustrate from memory Coleridge's splendid conversation, when after an interval of quiescence in the earlier part of the day, he would gradually brighten as the evening advanced, and towards midnight shine forth as a star of the first magnitude.

A single example may suffice from one of Isaac Braithwaite's own memoranda.

The conversation had turned one evening upon the extraordinary power which music exerts upon the mind. Coleridge on the other hand insisted that painting exercised a much greater and more abiding sway.

"Conceive yourself, sir," (such was the substance of his argument), "conceive yourself standing at the mouth of a cavern of vast, but unknown depth, overhung with lofty pines, beyond which are huge savage rocks, threatening you with destruction. The clouds are rolling above in wild and storm-tossed masses, adding to the scene an aspect of weird tumult and frightful desolation, which strikes the heart with terror and dismay. At this instant, there issues from the mouth of the cavern, the hollow sound of wind, which as Wordsworth says, you know, is 'the ghostly language of the earth': will you, sir, say, or will any man say, that the impression which the sound makes upon the mind is equally deep or lasting with that made by the scenery I have been describing?"

Dr. George Birkbeck, the ardent friend of popular education and the founder of Mechanics'

Institutes, is another whose name ought not to be forgotten in this connection. He was the eldest son of the only sister of Isaac Braithwaite's father, and his first wife was the sister of Isaac Braithwaite's brother-in-law, Samuel Lloyd. His intimacy with Isaac Braithwaite and his other relatives at Kendal ended only with his death.

But it was more particularly in its religious and social aspects, especially as connected with the Society of Friends, that the circle at Kendal offered to Isaac Braithwaite's youthful bride features of peculiar interest.

A century ago, it is almost startling to think how much has occurred in that interval, the "Friendliness" of Kendal, with all its genuine and spiritual characteristics, presented a phase of the very strictest type.

The Friends' meeting was at that time one of the largest in the North of England, in which the Wilsons, the Crewdsons, and the members of Isaac Braithwaite's own family, all descendants of Isaac and Rachel Wilson, held an influential position. His elder and only brother George, who was also his partner in business, and who had married Anna Braithwaite's elder sister Mary, possessed a clear and argumentative mind, and at that time gave his unquestioning adhesion to the recognised views of Friends. Two of his sisters remained settled at Kendal as the wives of William Dillworth Crewdson (who for the five years between 1815 and 1819 both

inclusive, had succeeded his relative John Wilkinson as Clerk of the Yearly Meeting), and Robert Benson. Their mother, Deborah Braithwaite, was one of the daughters of Isaac and Rachel Wilson, whose consistent devoted lives had left a deep impression, not only at their Kendal home, but throughout the Society of Friends. Rachel Wilson had travelled extensively in North America as a minister of the gospel in the years 1768 and 1769, a little prior to the Revolutionary War. In a letter to Priscilla Farmer about a year before setting out on this journey she writes :—

"Kendal, 7 mo. 4, 1767.

"I only desire to fill up my place with propriety, and that no temporal concerns nor outward connections may ever prevent a steady adherence to my Great Master and a faithful giving up to His requirings, though never so much in the cross to self. He that hath called us is altogether able to make hard things easy, and to sweeten every bitter cup of afflicting exercise."

Words such as these from the grandmother of Isaac Braithwaite, to the friend who afterwards became the grandmother of his wife, written long before the birth of either grandchild, and before any connection had been formed between the two families, seem like a remarkable forecasting both of Rachel Wilson's subsequent experience in America, and of that which in the same country fell to the lot of the descendants of herself and her correspondent. Her journey in America was performed almost entirely upon horseback. It was a

journey of many thousand miles through districts then very imperfectly cleared, in Pennsylvania, New Jersey, Virginia, North and South Carolina, New York, and New England. Her simple narrative (still preserved amongst the family records), gives a vivid picture of the toil and occasional peril then to be encountered in passing through dense forests, in some places almost impenetrable, in the fording of deep rivers where the horses were often obliged to swim, and in many other hardships, in striking contrast with the comparative ease and even comfort with which the same distances may now be traversed.

The following brief extracts may suffice by way of example. The date is in the 12th mo., 1768, when Rachel Wilson and her companion were in North Carolina.

"16th. On 6th day morning we set forward on our journey, though the prospect was very discouraging. The snow was so thick, and the trees so laden that many were broken down, and the road was almost stopped up in places. My horse being full of spirit rushed through the snow, that I often was in danger of being thrown off, and before I had ridden a mile, a large tree, under which there was not room for him and me to pass, took me quite off. I fell into a hollow way with my head down, where I must have perished, if help had not been at hand. But my kind companion was soon off his horse, ready to assist, and, being strong and willing to exert himself for my relief, soon got me out of the snow, and I found myself able to walk, though my leg was much crushed. I got on to my horse and made a shift to ride fifteen miles to one Samuel Woods, that kept an inn where they behaved

kindly, and I had my leg bathed and gave it what relief I well could. Having a mind to sit with the neighbours that were inclined to come, notice was given, and a large meeting we had in the evening, which the great Master was pleased to own with His presence to our admiration and comfort."

It was several weeks before she fully recovered. On another occasion, speaking of a meeting in Virginia :—

"It was large and favoured with the good presence of God. My mind was deeply dipped into a humbling sense of my own weakness, whilst the people's minds were raised with great expectations which affected me much; yet great was the condescending love of God, which caused praises to spring up in our hearts. On our return to our quarters at night, we called by the way to see one of the Assembly men, who was a man of great moderation, and had appeared in Friends' favour. His name is Patrick Henry.* He received us with great civility, and we had an open time in his family, after which he made some sensible remarks."

On another occasion at Providence, Rhode Island, a member of the Assembly attended a meeting at which she was present, and was much impressed under her ministry. Being unwilling to admit that he had been so much influenced under the ministry of a woman, he attended several other meetings, where other ministers were present, but was at last obliged to confess that it was under the ministry of Rachel Wilson that he was first effectually reached. This was Moses Brown, to whom and to his brother

* A name conspicuous in the "History of American Independence." After the Declaration of Independence, he was elected Governor of Virginia.

Obadiah Brown, the principal educational institution in that city owes its foundation. He was living at an advanced age when Isaac and Anna Braithwaite visited America, and took much pleasure in recurring to this incident. He was not the only person whom Isaac Braithwaite met in America who remembered his grandmother.

"My husband met me at Lancaster, where we parted, and great was the thankfulness," are Rachel Wilson's words concluding her narrative, "that filled both our minds under a sense of the many preservations both by sea and land. I found all my children favoured with health. My husband had not had one day's illness during my absence, nor I whilst on the continent of America."

She died, aged 54, in the year 1776, at the house of Richard Chester, at Stoke Newington, near London, having been a minister thirty-six years, and her remains were interred at Bunhill Fields. She left eight children, and through them numerous descendants, many of whom became devoted Christians, and centres of influence, both in the Society of Friends and outside its borders. Many of them resided at Kendal, or the neighbourhood, but both there and in other places where they became settled, whether in London, Birmingham, Bristol, Plymouth, Newcastle, Darlington, or elsewhere, they were distinguished by their sterling integrity and admirable qualities of mind and heart, and some of them more especially, by the conspicuous manner in which they were enabled to

maintain, through lives of lengthened usefulness, a consistent testimony to truth and holiness.

Such was the circle to which Anna Braithwaite was introduced at the time of her marriage. She was then little more than eighteen years of age, but though so young, her mind was unusually matured, and she was prepared to enter upon her new position with a more than usual appreciation of its responsibilities.

Amidst the varied interests to which she was thus introduced, it is instructive to watch the youthful bride and mother applying her mind, so capable of enlarged and comprehensive views, to the minute details of her daily duties in her family and household ; striving to maintain a simplicity and moderation becoming her Christian profession, whilst, as many could testify, her hand was not sparing "to use hospitality without grudging," and to observe, above all, how earnest and constant were her endeavours to train up her children in the fear of God, and to rule them with an authority mingled with the tenderest sympathy and love.

CHAPTER V.

1809-1815.

Birth of her children—Family life—The death of two brothers and sister of her father-in-law, George Braithwaite—Her acknowledgment as a minister.

ANNA BRAITHWAITE had scarcely completed her twentieth year at the birth of her eldest child, a daughter, who received her own name. This event was succeeded by the birth of eight other children, two of whom died in their infancy. In this important period of Anna Braithwaite's life, her maternal solicitudes appear to have been regulated and controlled by her earnest longings after entire dedication; and it is delightful to trace in her letters and memoranda the continued progress of that gracious work of the Holy Spirit, through which she was prepared to enter upon the line of service to which she was especially called.

To Her Mother.

(A little before the birth of her eldest child.)

"Kendal, 21st 2mo., 1809.

"I can answer all thy enquiries very satisfactorily, though I often feel a good deal discouraged in looking towards the future. I never was of a sanguine disposition, and in this

instance I have felt unduly depressed; but I do endeavour to keep my mind quiet, and to leave the future in the hands of Him who orders all things aright."

A few months later she received the following

FROM HER SISTER PRISCILLA WORDSWORTH.

"Bocking, November 4th, 1809.

". . . . I long for you to see my dear little trio. Your favourite Charley still retains his sweet blooming countenance. He has still the same lovely dark eyes, and the same sweet complexion. Christy is, as ever, no beauty, but a most entertaining little fellow. Johnny is much the same child that he used to be; very thoughtful and intelligent and affectionate to me. They are all great comforts to us. I hope you often think of us. We remember you with much affection and gratitude.

"My husband is very busy writing the preface to his book,* which will now, I trust, appear in print in the course of a month or six weeks. We do not forget our promise of sending you a copy. I hope you will find some parts of it interesting; and, if for no other reason, yet for the sake of the donor, it will, I trust, have some claims upon your regard.

"I suppose your little girl is *neatness* personified! . . . Write soon, my dear sister, I wish we all wrote oftener. Communication begets communication, and silence reserve."

FROM THE SAME.

"1, Walcott Place,

"21st January, 1810.

"Since I married, no one has so materially administered to my comfort as yourself; and I think I never wanted your services and kind sympathy so much as lately.

"I am once again stationed at Lambeth, where I shall probably remain six weeks, before I proceed to Birmingham.

* Wordsworth's "Ecclesiastical Biography."

"I feel a lively interest in your dear little Anna. Sometime I hope to have it personally strengthened. Your last charge (for I do not forget that you first received him on his birth), Christy, grows a fine stout boy, and if I mistake not, has a large portion of wit in his little head.* I never saw so entertaining a child. There is a frankness and drollery about him very remarkable, and I think very engaging. John continues handsome and intelligent, but is of a more thoughtful cast."

FROM ANNA BRAITHWAITE TO HER HUSBAND.

"Kendal, 2nd mo. 6th, 1810.

"May we ever seek to stimulate each other to be watchful and diligent in all respects. No affection is so sincere, no love so uniting as that which leads those who love one another to advise each other with regard to their failings, and to avoid all flattery which lulls asleep the judgment, and is in every respect extremely pernicious."

The following gives a playful description of Priscilla Wordsworth's impressions of her sister after a visit to her Kendal home.

PRISCILLA WORDSWORTH TO MARY LLOYD.

"5th July, 1810.

"I left dear Anna on 7th day, after passing as comfortable a week as my many infirmities and much anxiety would admit. Indeed her kind attentions and valuable society were a source of constant gratitude and interest.

"Anna looks very well; handsomer, I think, than ever. She seems to have inspired all Kendal with awe and reverence. I was really amused to see a young woman of twenty-one reign with such absolute sway. Her mother Braithwaite is evidently quite afraid of her; and her husband is a model

* Afterwards Bishop of Lincoln.

of perfect obedience. However, I was glad to see how well and how discreetly she conducted herself in her regal state."

PRISCILLA WORDSWORTH TO HER SISTER ANNA BRAITHWAITE.

"November 9th, 1810.

"I have been much gratified by the good accounts which have reached me of yourself and nursery. I often long to see your thriving babes. How is dear little Anna. I hope you begin to admire boys as much as I do. You used to prefer girls. I cannot help loving boys the best. My three sons grow apace, and are very great pleasures to us. . . . Never shall I forget how much I am indebted to your and Isaac's kindness towards me. My visit to Kendal, though at the time a suffering one in regard to health, has left the most satisfactory impressions on my mind. The more so, perhaps, from this very circumstance; for had I less needed your kindness I could never have known it to the same extent."

From Olton Green, her father's country house near Birmingham, Anna Braithwaite writes

TO HER HUSBAND.

"6 mo. 21st, 1811.

"I have begun Hannah More's 'Practical Piety.' I am exceedingly pleased with it: my own sentiments seem clothed in more expressive language than I could have given; and so far as I have read, I most entirely approve.

* * * * *

"I have many pleasing associations with the objects by which I am surrounded in this delightful retreat. Almost everything I see speaks to me of pleasures which are past; and in recalling the image of them, they seem for the moment to bring back those happy days of childhood. I think I could scarcely ever be dull in the country. There is something in the simple beauty of nature which calms my feelings, and in spite of myself induces pleasing reflections."

To THE SAME.

"Olton Green, 6 mo. 22nd, 1811.

"I told thee in my last how very congenial this rural, peaceful scene is to my feelings. I am fearful that I have so long neglected to keep my mind in a truly collected state that even this opportunity for mental retirement will not produce all it otherwise might have done. What a mass of inconsistency is the heart of man in its natural state, and how is it subjected to the influence of various temptations. Where the extreme of one propensity shows itself one day; its contrary extreme is most probably concealed in the same breast. The more I become acquainted with the traits of my own character, the more I feel that I ought never to be surprised at nor condemn others for apparently incongruous failings."

To THE SAME.

"Olton Green, 6 mo. 25th, 1811.

"Thou wilt, I believe, derive more solid enjoyment from a few hours spent occasionally in solitude than in the hurry between the constant succession of business and visiting. I know the difficulty of refusing the numerous and pressing solicitations of friends; and yet I believe we shall find, on calm reflection, that daily mental recollection is a very important duty, and that we scarcely can obtain a progressive improvement of heart without it. Let us pray for strength to resist every temptation, however plausible, which would prevent our performing it. I have felt myself so much weakened by not attending to this practice, that it makes me the more desirous that thou shouldst not suffer in the same way."

To THE SAME.

"Bingley, 6 mo. 28th, 1811.

"It is indeed a blessing that our health has been so far preserved. Let this outward blessing lead us to an inward inquiry relative to the health of our minds. Are they kept,

in a quiet, watchful frame? and do we feel as we ought to do the importance, yea, the necessity of placing our constant dependence on the Physician of Souls? This inward 'silence of all flesh' is indeed a most desirable attainment."

FROM HER SISTER PRISCILLA WORDSWORTH.

"Deanery, Bocking, August 20th, 1811.

"Our time has, of late, passed in almost uninterrupted seclusion, which I have very much enjoyed. After my husband's repeated absences, it has been quite delightful to me to be settled at home together without interruption. My health, too, has enabled me to enjoy our many outward blessings.

"The dear children are going on very comfortably, and enjoy going to school. I wish that you could witness our life of domestic comfort, and know, more than a letter can convey, exactly how we pass our time."

The following memorandum penned many years later, vividly recalls Anna Braithwaite's own impressions of this period of her married life :—

"Anna was our firstborn, a lovely infant, and most graceful in person. Before she was three years old, she had a fall which so injured some of the joints of the spine that our medical attendant said on examining her that she would lose the use of her limbs, and that there was no help for it; ordering at the same time a blister to be kept open on the part affected. This abrupt disclosure came upon us like a violent shock. It found me very weak in body, five weeks after the birth of our son Charles. Previously to his birth, my beloved brothers, Robert and Thomas Lloyd, had been taken by typhus fever from their tenderly attached wives and their children. My precious sister Caroline followed, all in the short space of six weeks. They all gave evidence of peace with God, through our Lord Jesus Christ, but it was a furnace indeed to those who were left behind."

In this furnace of bereavement her father writes :—

" 23rd of 9th mo:, 1811.

" I have been supported far beyond what I could have expected by a humble trust and confidence in the Rock of Ages, who enables me to bless His name in the midst of all my afflictions."

He adds in another letter :—

" 18th 10th mo., 1811.

" I am thankful to say we continue to be supported with some degree of faith and patience. The sweet close which dear Caroline was favoured to make has much contributed to our consolation. Indeed on her account there is nothing to mourn ; for it may be truly said of her that she ' being made perfect in a short time fulfilled a long time.'* May all her dear brothers and sisters be encouraged by her peaceful and happy close to dedicate themselves more and more to the service of their Creator, that, like her, they may have to say at last ' I am going to everlasting happiness.' "

CHARLES LLOYD TO ISAAC BRAITHWAITE.

" 6 mo. 1st, 1812.

" I can speak from deep experience that in the midst of the greatest troubles the consolatory influence of Divine grace can stay the wounded spirit and enable it to bless Him who giveth and taketh away. My soul has often been bowed within me, when I have been drawn in the confidence of prayer to place my whole hope and trust in my gracious Creator, who is indeed a ' present help in time of trouble.' Mayst thou, my dear son, dedicate the prime of thy days to His service, and then thou wilt be enabled to find in thy own experience the truth of the Apostle's declaration that neither heights nor depths, neither principalities nor powers, things present nor things to come shall ever be able to separate us from the love of God, which is in Christ Jesus our Lord."

* The Book of Wisdom, iv. 13.

To return to Anna Braithwaite's own memoranda:—

"The effect of these things occasioned rather a premature confinement; and I was very ill at the time and afterwards. The dear baby, however, was favoured to thrive, and has lived to be the succourer of many. Ten days after his birth, our honoured father, George Braithwaite * died as a shock of corn fully ripe for the heavenly garner. His Christian life and conversation won my admiration and esteem from our first acquaintance; and his kindness and affection were responded to by filial love on my part. His death was equally felt by my dear husband and myself. Ill as I was, I made the effort to join the circle who met at tea at the house on the day of the funeral, and we were favoured with a comfortable religious opportunity. Dear Anna's fall and its results were, however, too much for my physical strength. I kept up to dress the blister, and to put all in train for following out the doctor's orders; and then symptoms of low fever came on, and I was confined to bed for several weeks."

It is pleasant to picture her with her little family a few months later recruiting her health on the shores of Morecambe Bay a few miles from Kendal. It was a charming retreat, overlooked by the mountains of Windermere and Coniston.

To Her Husband.

"Sandside,

"26th 5th mo., 1812.

"The dear children are well. Anna seems in better spirits than when we left home, and is very fond of walking without taking hold. Isaac is very sweet. He would laugh and talk from morning till night if he might run about unrestrained. I never saw so good tempered and merry a child. He is to

* On the 5th of the 1st mo., 1812.

be sure fond of mischief and of paddling in all the puddles he can find. Dear C. grows sweeter every day. He takes so much notice, and can hold things quite steadily in his hand. We have been rambling out with the children since dinner. They greatly enjoy the liberty of this place."

The Society of Friends, as is well known, recognises the public ministry of women in subjection to the Government of Christ, under the guidance of His Spirit. Recollecting that Miriam, Deborah, Hannah and Huldah were called publicly to exercise the gift of prophecy under the law, they cannot believe that the Gospel is in this or in any other respect a dispensation of less privilege.

With the prophet Joel and the Apostle Peter, they believe it to be a dispensation under which "daughters" as well as "sons" are to "prophesy." Joel ii. 28-32, Acts ii. 16, 17. Accepting the apostolic definition that to "prophesy" is "to speak unto men edification and comfort and consolation" (1 Cor. xiv. 3), they do not overlook the fact that the Apostle Paul himself gives directions as to the exercise by women of this gift (1 Cor. xi. 5); that he freely recognized the services of Priscilla as well as of Aquila (Acts xviii. 26, Rom. xvi. 3), and that he was a guest at Cæsarea in the house of Philip the Evangelist who had four "daughters" who all "prophesied" (Acts xxi. 8, 9. It was not, they are persuaded, the design of the Apostle to nullify by words of seeming restriction, employed by him on two occasions (1 Cor. xiv. 34, 1 Tim. ii. 11, 12), the

great principle thus authoritatively asserted and acted on. The seeming restriction is rather, in their view, to be itself interpreted and limited in harmony with the general principle.

Anna Braithwaite had long been fully persuaded of the truth of these general principles, but it was not until the year 1814 that she yielded to the impression, which, as we have seen, had been early made upon her mind, that she was herself called upon to take part in this public ministry.

With her strong sense of feminine propriety, to do so was no small trial to her faith, and nothing but the constraining sense of the love of Christ could have induced her thus publicly to appear before her fellow-men.

The preceding chapters have already disclosed her early impressions. It may now be our privilege to mark the progress of her convictions as to her own individual duty on this important subject.

The sudden death of a near relative whilst on a visit to Kendal appears to have been made the turning point in the struggle between conflicting feelings.

From her private memoranda :—

"1st mo. 31st, 1814. Second day.

"On this memorable day our dear Aunt Rachel Smith, soon after going upstairs apparently well, after dinner fell down in an apoplectic fit. The remedies applied all proved unavailing, she took not the least notice, and appeared in a stupor."

"2nd mo. 1st. Third day.

"The stupor continued all night. Three of us sat up during most of it. Our dear Aunt Stacey (her sister) was deeply afflicted. I was led into near sympathy with her under the painful consciousness of my inability to give consolation. The beloved sufferer continued to breathe till a little past nine o'clock at night, and then the solemn close took place.

"What an awful event have we been permitted to witness. This has been one among the many calls which I have lately had to double my diligence. Within these few years I have been deprived of two brothers and a sister, an uncle and aunt, besides the dear relative whose loss I now mourn; a lovely baby, a much beloved cousin, and my dear father Braithwaite.

"The present affliction seems to bring all these before me. May they be profitably remembered. There surely never was a more stubborn heart than mine, and if it ever become like clay in the hands of the Great Potter, which is, at times, my most earnest desire, it must be through an abiding under the refining hand of the Lord when 'He appeareth like a refiner's fire, and like fuller's soap.'" *

"2nd mo. 10th, 1814. Fifth day.

"This was a memorable day; the remains of the deceased were interred after a solemn meeting. Our Aunt Stacey and our Aunt Bragg both addressed the meeting, and our dear Aunt Stacey was engaged in supplication at the grave side. All the nephews and nieces that were able took tea at my mother Braithwaite's, and we had a very solemn opportunity in the evening. May it never be forgotten."

"2nd mo. 12th, 1814.

"My mind has been under much conflict from an apprehension which in a general way has long been at times prevalent, that it might be required of me to express a few words in meeting. This has, during the last few days, been accom-

* Mal. iii. 2.

panied by the belief that the time was near at hand. On the evening of the funeral, it was pretty clearly shown me that if simply obedient a little expression was then called for; but the struggle ended in silence, and some condemnation was experienced."

"2nd mo. 13th, 1814. First day.

"I went to meeting much cast down, but after a sharp conflict which for a time seemed nearly ready to overpower both body and mind, I stood up and uttered a short text of scripture; and on sitting down again, was favoured to experience the unspeakably sweet reward of obedience which was very encouraging."

Anna Braithwaite often recurred to the warm and loving sympathy with which she was met by her husband, after this public manifestation of her allegiance to her King and Saviour. The habitual reserve which at that time pervaded the family circle upon a subject like that of the public exercise of the ministry of the Gospel, the sense of its awful solemnity far outweighing any thought of its attendant privilege, gave a peculiar sweetness to such an expression of her husband's sympathy. He soon afterwards accompanied her to the Yearly Meeting; from which she writes

To Her Mother.

"Tottenham,

"13th 5th mo., 1814.

"We have so far had no reason to regret that we left home to attend the Yearly Meeting. The several sittings have been instructive, and I hope not altogether lost on me. There is, I believe, no less benefit from 'watchings and fastings,' if

rightly maintained, than from 'aboundings' in spiritual things. The last sitting was remarkably solemn, and the silence which preceded the close very impressive. I dined twice with Anna Buxton,* which was quite a gratification to me. I also met Maria Fox and her husband at my Uncle Stacey's, and dined with Priscilla Hannah Gurney and Priscilla Gurney at Mildred's Court."

To Her Mother.

After alluding to a visit from William Allen, his wife and daughter, on their way into Scotland.

"Kendal,

"8th mo. 19th, 1814.

"They always seem dear to me from long and early associations; being so intimate with my much loved cousins Bevan, whose memory will be ever precious to me as long as my life and faculties remain.

"It is a consolation amidst all the trials which have assailed my beloved father and thyself to know that the everlasting arms are underneath to support you, and that you have found this increasingly the case with advancing years."

The months that followed were spent mostly at home, where she was cheered and instructed by visits from Stephen Grellet and several others of the Lord's messengers.

The Journal notices many precious opportunities of religious retirement and edification. It was evidently a time of deepening experience.

The birth of a little boy in the spring of 1815, quickly followed by his early death, was an event which tenderly affected her sensitive mind. It was

* Soon afterwards married to William Forster.

with very conflicting feelings that she attended the Yearly Meeting in London, where she was called upon to act as one of the Clerks to the Women's Meeting.

Soon after her return home she writes :—

"8 mo. 9th, 1815. Fourth day.

"After many days of inward conflict, my mind was sweetly centred this evening in my lonely sitting; being enabled from the bottom of my heart to thank God and take courage."

The preceding pages have disclosed the tender attachment which subsisted between her sister Priscilla Wordsworth and herself. Great was the shock to her feelings on receiving the following :—

FROM DR. WORDSWORTH.

"Bocking,

"October 7th, 1815.

"I write to apprise you of a most afflicting event. My dearest Priscilla is dead. Two days ago all seemed doing well. Acute flying spasmodic pains then came on, but we had no apprehension of danger six hours ago. Will you communicate the tidings to our Kendal friends and my brother. I am here all alone, and no words can describe what I have lost.

"Yours ever affectionately,

"CHRIS : WORDSWORTH.

"Saturday morning."

A visit to her parents was peculiarly fitting after such a bereavement. Her twenty-seventh birthday was passed under their roof at Bingley. On the following day her husband writes from

" Kendal,

" 12 mo. 28th, 1815.

" The subject of thy being recommended as a minister was determined on in our Monthly Meeting this morning, when the men and women were together according to the recent regulations of the Yearly Meeting. After mature consideration a minute was formed expressive of the decision of the meeting. The prospect thou hast had of accompanying my Aunt Bragg [in a visit to the families of Friends at Birmingham] was then laid before Friends, and the conclusion come to, which gave rise to the enclosed minute. It was indeed a very solemn opportunity. A precious covering was spread over the meeting, much love flowed towards thee, and much sympathy and unity were felt."

CHAPTER VI.

1815-1819.

Review of her position as minister of the Gospel—Visits the families of Friends in Birmingham—And in Westmorland Quarterly Meeting, the Eastern Counties and Norwich—Is Clerk of the Women's Yearly Meeting during several years—Reflections on her twenty-eighth Birthday—Visit to Cumberland as one of the Yearly Meeting's Committee—Her father's sympathy with her various engagements—Visit from Elizabeth Fry and Joseph John Gurney—Her first "public meeting"—Visit to the families of Friends at Norwich.

THE step by which Anna Braithwaite was thus placed in the position of a minister of the gospel in the Society of Friends was a step taken with the free unity of the adult members of the Society for the district around Kendal assembled in their Monthly Meeting for that purpose. It was not an ordination or appointment to that office. It was simply the recognition or "acknowledgement" by the Church of which she was a member of the spiritual gift, which in their apprehension, had been conferred upon her by the Great Head of the Church; at whose immediate call and under whose authority alone, according to the views of the

Society, any can be justified in breaking the silence of a religious meeting, or be qualified to speak in such meeting "to edification and comfort and consolation." *

The years that followed this acknowledgement were years in which Anna Braithwaite evidently sought to act out the injunction "make full proof of thy ministry." By arrangements well understood amongst Friends, the sanction of the "Monthly Meeting" of which the minister is a member, specially convened in a joint meeting of both men and women Friends to consider the subject, is necessary to authorize a minister to travel in the service of the gospel beyond the limits of his or her own Monthly Meeting in Great Britain; and the concurrence of the Quarterly Meeting and of the Yearly Meeting of Ministers and Elders or, as it is now called, the Yearly Meeting on Ministry and Oversight in London, must, in like manner, be obtained for any ministerial service in America.

The visit to the families of Friends at Birmingham for which Anna Braithwaite was, as we have seen, liberated at the same Monthly Meeting at which her gift in the ministry was "acknowledged," was followed in the autumn of 1816 by a visit to the families of Kendal Monthly Meeting, and subsequently by a similar visit to the Friends of

* On the general subject of the ministry amongst Friends the Chapter on ministry in the Book of Discipline of the Society of Friends may be profitably referred to.

Swarthmore and Strickland Monthly Meetings, all within the limits of Westmorland Quarterly Meeting; and still later by a visit to the Friends of the Quarterly Meeting of Norfolk and Norwich. Other engagements in the ministry followed, of which some particulars may be hereafter given.

In several of these journeys, Anna Braithwaite felt it a privilege to be accompanied by one or more of her relatives or friends in the position of ministers of the gospel. At this period of her life she frequently attended the Yearly Meeting in London, where she acted as Assistant Clerk to the Women's Yearly Meeting in the years 1815 and 1817, and as Clerk in the years 1819, 1821, 1822 and 1823. Services such as these are not of a nature admitting of much lengthened description. But she deeply felt that they required the habitual exercise of humble watchfulness and childlike dependence upon the counsel, guidance and support of the Shepherd of Israel.

It was her experience that, under His gracious leading, each step becomes to the true disciple a new lesson of His love; in the learning of which He is pleased to unfold through the operation of His Spirit, more and more of the unsearchable riches of His grace, fulfilling the precious promise: "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." *

* Ps. xxxii. 8.

The following extracts from her letters and private memoranda may serve to illustrate the course of her experience :—

To Her Mother.

(In allusion to her visit to the families of Friends at Kendal.)

" 9th mo. 16th, 1816.

" Oh that I may be kept humble and watchful. I have remembered my dear father's kind advice, respecting the important duties of a mother and mistress of a family ; and could he be a witness to the care extended to our dear children, I trust that he would not be otherwise than satisfied. We have only proceeded a little way in our present engagement, and though discouragements often secretly assail my mind, yet I have thankfully to acknowledge that this little act of dedication has been owned by the Great and Good Shepherd whom I desire to follow."

To Her Father.

" Kendal,

" 10 mo. 28th, 1816.

" The ability which was from time to time afforded to relieve my mind during my late solemn engagement in the family visit here, calls for the return of humble gratitude. In the retrospect my mind may be aptly described as being clothed with ' peaceful poverty.'

" I believe this to be a safe state if rightly abode in. The secret petition of my soul has been that I may be kept ' in the low valley ' abiding under the ripening hand of the Lord."

From her private memoranda :—

" 12 mo. 27th, 1816. This is my birthday. I am now twenty-eight years of age. Looking back to my last birthday, and putting the question, how has the year been spent and what improvement appears in my daily conduct and

deportment, I fear that little progress has been made. I am often sensible that no efforts of my own can effect the cure of those diseases which lie in the heart. Be pleased, O Lord, to keep me humble. Enable me to die daily; that I may know that it is indeed because my Redeemer liveth that I live also."

To Her Father.

"Kendal,

"6 mo. 12th, 1817.

"My heart has been much humbled under a sense of the fresh calls for gratitude in being again restored to the bosom of my family, and the blessing with which our domestic work is crowned. I never more fully felt the unmerited privileges we are permitted to enjoy."

During several weeks of the autumn of 1817, Anna Braithwaite was engaged in a visit to Friends in Cumberland as one of a Committee of the Yearly Meeting. Amongst others with whom she was associated in this service may be mentioned her husband's aunt, Sarah Abbatt (a daughter of his grandmother Rachel Wilson) and her friends, Sarah Benson of Liverpool (a sister of the late William Rathbone), Sarah Hustler of Bradford, and Charles Parker of Yealand Conyers near Lancaster. "Our little band," she writes, "were much united in love."

To Her Husband.

"Wigton,

"9 mo. 18th, 1817.

"We are refreshed by a dish of tea after a rather shaking drive from Hesket Newmarket. The Monthly Meeting at Gillfoot was pretty well attended. There are tender minds there, but they want help. Sarah Hustler addressed the

young people very relievingly to my mind. Our cousin, Sarah Benson is an example indeed. Her quietude and meekness are deeply instructive.

"We called to see a choice old friend named Josiah Priestman near the Meeting House; lively in spirit in the midst of great bodily infirmity.

"As regards myself, I am not without inward conflict, and at times seem pretty much led about blindfold, without seeing the way before me. Perhaps these proving seasons may tend to the death of that will in me, which rises up again and again in fresh shapes. Oh! that I may endure all that is necessary to make me what I ought to be.

"I sometimes think few persons have so much in their nature to contend with as myself, but I have at times felt it an unspeakable favour to be enabled reverently to make my appeal to the Great Searcher of hearts. 'Lord thou knowest all things, though knowest that I love thee, and desire above all things to be made whatsoever thou wouldst have me to be.' I think much of thee and the dear children. Kiss them all for me."

To THE SAME.

"Whitehaven.

"9th mo. 21st, 1817.

"Our dear friend Sarah Hustler, who had stayed at Allonby to rest, came forward to join us at Maryport in the afternoon.

"At Maryport we had a larger Monthly Meeting than I had expected. Many there are deeply to be felt for. Affliction has found an entrance into the habitations of many. The meeting held till nearly five in the afternoon. After dinner I went to see Sarah Harris. She is daily expecting to be again a mother and had not been informed of her husband's sudden death. But the next morning the solemn event was unfolded to her, and my Aunt Abbatt and I went to sit with her. It was a heart moving scene. He was well on the 19th of

7 mo., and on the 21st died of a fever which is raging in the Havannah.

"I afterwards called on Thomas Richardson, the blind Friend. My cousin Charles Parker has been like a father to me. It is a great privilege to come under the influence of a man of his sound judgement and experience."

Once more at home she writes

To Her Mother.

"Kendal,

"12 mo. 17th, 1817.

"I believe that our strength is increased by meeting difficulties with a humble trust in Divine support under them. I sometimes feel as though I could do very little to prove my love for those to whom I owe so much as to my father and thee, but I hope the will is not wanting, though but little opportunity is afforded for showing it.

"I am now sitting surrounded by my little flock, excepting Robert, who is gone to bed. They are amusing themselves with pencils and paper, and look very smiling and happy. Anna is at present rather delicate, and I fear she will remain so during the winter."

A few weeks later we find her again diligently engaged in her labours in Westmorland Quarterly Meeting.

To Her Husband.

"Penrith,

"1 mo. 16, 1818.

"It is cause for thankfulness that from one family sitting to another I have seemed to be lifted out of myself to my humbling admiration. May I never shrink from the baptism of spirit necessary to enable me to feel with the various states we meet with. There is a jealousy over my mind lest I should

mix anything of my own with the simple unfoldings of Truth. To be preserved in a capacity to be 'emptied as from vessel to vessel,' * is what I crave."

FROM HER FATHER.

"Bath,

"21st 2 mo., 1818.

"We feel sympathy with thee in thy religious engagements, and humbly trust that thy devotedness to the best of causes may be attended with a rich blessing to thee and thy family.

"It is through much tribulation that the righteous must enter the Kingdom, and thou, my beloved daughter, like all who endeavour to fight the good fight, must expect to have thy share of suffering. But I trust that thy faith will never be permitted to fail. 'Tribulation worketh patience, and patience experience, and experience hope.' May all these be thy blessed portion.

"I am thankful to say that thy dear mother is better. The air and society of Bath do her good.

"We have delightful accommodation: and the company of Robert Barclay and his wife, Samuel Hoare and his wife, Priscilla Gurney, Mary Anne Schimmelpenninck, and Robert Fox and his wife and daughters affords much satisfaction."

Her mother adds :—

"I should scarcely feel easy without assuring thee how much I share in the sympathy and tender solicitude expressed by thy father."

The following letter in her husband's handwriting conveyed to her parents the first decided intimation of her increasing delicacy :—

* See Jeremiah xlviii. 11.

To Her Mother.

" Kendal,

" 2nd mo. 19th, 1818.

" Thou must not be alarmed at receiving a letter from me in my dear husband's handwriting. I am quite equal to the employment, but from the nature of my local infirmity, I am obliged to lie on the sofa almost constantly. Dear Mary will have informed you of the weakness I have for some time past had in my back, and of the relief which I have found from the application of leeches. Our medical man is of the judgement that there is a tendency to an affection of the spine, and he considers it necessary that I should try the effect of rest and a reclining position."

Her illness at first threatened to be very serious, more particularly as she was once more expecting soon to be a mother ; but the remedies applied were the means under the Divine blessing of producing for a time considerable alleviation.

Two months later her husband writes

To Her Father.

" Kendal,

" 4 mo. 26th, 1818.

" My dear Anna is I hope on the whole rather better and wonderfully patient."

A month later she herself writes by her husband's hand

To Her Mother.

" Kendal,

" 5 mo. 20th, 1818.

" You will, I know, be pleased to hear that I can now walk alone out of my own room into the little one adjoining, and am able to sit upon an easy chair during and for some time

after my meals. My health has seemed much improved since I kept upstairs.

"Were it possible for us to meet I believe that you would receive a more favourable impression than your affectionate solicitude will enable you to entertain in your absence. I frequently feel that my cup of outward blessing seems to run over; and when I look back upon the seventeen weeks of confinement, I consider it not one of the least of my many mercies that it has been much less painful than I could have anticipated.

"I was never more sensible how utterly unavailing all past experience is without the renewal of that which can alone quicken. Oh the need there is of waiting patiently 'all the days of the appointed time.' May we, my dear mother, often remember one another for good, and, when ability is afforded, breathe forth the prayer for each other's preservation in that path which will lead us safely through the trials of time."

Her two youngest children, (twins) were born in the summer of this year. A few weeks later she writes to her husband during one of his short absences from home :—

"Kendal,

"8th mo. 24th, 1818.

"Oh! that I and that *we* may unitedly, in reverent gratitude and humility, offer up body, soul and spirit to His service, who hath dealt so mercifully with us. This is what He is calling for; that in all our conduct and conversation we should be found watching unto prayer, and that He may graciously condescend to lead us in the paths of judgement, both in our going out and in our coming in, before our family and friends.

"I went to meeting yesterday morning in the sedan chair, and returned in it not feeling very strong. However, after lying down more than two hours, I was so recruited as to sup at my mother's in the evening. My uncle and aunt and

cousins from a distance seem very well. They came this morning to see our precious little ones, who appeared to more than usual advantage, and were as thou mayst suppose, highly commended."

She was cheered in the autumn by the company of Elizabeth Fry and Joseph John Gurney and his wife, who called at Kendal on their return from Scotland, where they had been inspecting the prisons. Joseph John Gurney thus describes their visit :—

"Last First day morning (9 mo. 20th, 1818) we proceeded early from Ambleside by the banks of Windermere to Kendal. We arrived at our cousin Deborah Braithwaite's to breakfast, and were most kindly received. There are about eighty families of Friends in this place. . . . . The afternoon meeting was crowded. I felt my bonds loosened, and found liberty and power to preach the Gospel with much assurance. I dwelt on the depth of the fall, and the completeness of the recovery offered to us in Christ. I was afterwards much drawn out in prayer. After the whole was over, I felt greatly relieved.

"We met a large family party to supper at Deborah Braithwaite's (a daughter of Rachel Wilson's) and could not help cheering up, as is often the case with me at the close of such a day. Our aged friend is surrounded both by children and grandchildren ; a very interesting, harmonious and hopeful community.

"On Second day (9 mo. 21), we breakfasted with Isaac and Anna Braithwaite, and it was truly pleasant to feel how love flowed through our large party. After the reading, we were truly baptised together into one spirit. I believed it right to return thanks for the *restoration* of the mistress of this family to her husband, her children and the Church. She is a woman of excellent ability and first-rate principle, and was apparently languishing on the bed of mortal sickness, when the birth

of twins was followed by a most favourable change, and she now attends meetings once more. I afterwards visited Samuel Marshall's school of about eighty boys, with which I was much pleased."

Anna Braithwaite's delicacy continued during the winter, but in the spring of 1819 she was enabled to proceed with her visits to her Friends in the Eastern Counties in company with her aunt Sarah Abbatt.

To Her Mother.

"Downham (Norfolk),
"5th mo. 10th, 1819.

"We left Tottenham on 7th day morning. At Stanstead we dined at William Grover's, whose tender, fatherly counsel to me seemed as a 'word in season,' my mind being closely tried. After tea, we proceeded to Saffron Walden.

"As my mind seemed drawn towards William Forster's prospect of a public meeting at Cambridge, I accompanied my Cousin Wyatt, George Gibson and my niece, Deborah Stacey, in a post chaise thither. We met in the Friends' Meeting-house in Jesus Lane. It was very full; many stood and many went away for want of room. There was a large proportion of genteel people, and perhaps twenty or thirty students. William Forster stood up almost as soon as the meeting was gathered, and enlarged in a very impressive manner on the operation and effect of spiritual religion; on the necessity of submitting to the guidance of the Spirit of Truth in all things; and on true Gospel ministry. I think I never heard the latter subject more closely and clearly handled. Many appeared very serious. It was in deep reverence of spirit that I ventured on supplication, after which almost all the people sat down quietly and seemed reluctant to leave, even when they were informed that the meeting was over. We returned to Walden, arriving there about 10.30."

To Her Husband.

"Chatteris,

"5 mo. 8th, 1819.

"We left Walden soon after eight the next morning after the meeting at Cambridge, driving about thirty-two miles to Earith, in Huntingdonshire.

"We dined at Lovell Squire's, whose wife is an old acquaintance of mine. I was much pleased to be under their roof. We went to Meeting at 6 p.m. About thirty were present. I thought it a favour to be there, the covering over us being far more precious than words. We were both of us engaged in ministry, I trust under a fear of taking off from the weight of the silence which was to be felt."

Anna Braithwaite soon afterwards attended the Yearly Meeting in London, where she was enabled to act as Clerk of the Women's Meeting, a position in which she felt greatly comforted and helped by the loving sympathy and counsel of many dear mothers and sisters in Christ.

Returning to Norfolk after the Yearly Meeting in company with her aunt, she thus describes the first meeting appointed at her request for the general public :—

To Her Husband.

"North Walsham,

"6 mo. 19th, 1819.

"On entering Yarmouth, my mind was impressed with the belief that it would be consistent with my peace to have a meeting for those not in profession with us. This I kept to myself, till before going to meeting in the morning, and I need not say to thee how serious the prospect appeared.

"I found that my dear aunt had no similar concern, but she felt no objection to its being proposed. The meeting

was accordingly appointed at 6 o'clock. I cannot express what I felt on the occasion. It was largely attended. I was engaged in supplication and testimony: my dear aunt also spoke a little. The people behaved very well, and I was comforted with the belief that some towards whom my mind had felt attracted were present."

To Her Father.

"Keswick, near Norwich,

"6 mo. 25, 1819.

"The public meeting [at Yarmouth] was no small trial of my faith, being the first engagement of the kind I had given up to. The Meeting-house was full, and the people behaved remarkably well. I felt it a very serious service, and I hope I shall always feel it to be so. We reached Joseph Gurney's to dinner on the following day."

From Her Father.

"Birmingham.

"27th 6th mo., 1819.

"I do not wonder at thy feeling the weight of an appointed meeting. This is as it should be; for I believe that we are never so near Divine support as when we feel our own weakness."

It was "under a feeling of much debility, and her need of the love and prayers of her friends," that in company with her aunt, she entered upon a visit to the families of Friends in Norwich. They proceeded, writes Joseph John Gurney in his journal, "with the hearty concurrence of the ministers and elders of our Meeting." They were subsequently joined in part of the visit by their friends William and Rebecca Byrd. The Meeting of Friends at

Norwich was a large and important one, and in entering upon the service it was her privilege to receive the following words of wise and loving counsel.

FROM HER FATHER.

"Birmingham,

"27th, 6 mo., 1819.

"I have always considered the visiting of families as a most weighty and delicate engagement. We are liable to so many mental fluctuations, that it requires much caution and experience, lest we attribute feelings which belong to ourselves to those whom we visit; and, if close advice or doctrine be necessary, it is much safer to deliver it to the party alone, than when others are present. Much injury has been done for want of caution in this respect. It is when we have been ourselves 'emptied from vessel to vessel,' and made most deeply sensible of our own infirmities, that we are prepared to feel great tenderness towards others, and to seek their restoration or help in the Spirit of meekness, bearing one another's burdens. . . . . Our love flows towards thee with earnest desires for thy preservation, and that thou mayest continue to be a devoted servant of Him who is indeed a rich rewarder of those who diligently seek Him."

The following notice of their visit to Norwich occurs in Joseph John Gurney's private Journal.

"6th mo. 28th, 1819. Sixth day.

"Our dear friends and cousins Sarah Abbatt and Anna Braithwaite spent the evening with us, and went away the next morning. Their visit and spiritual labours with us were very acceptable. Anna Braithwaite spoke beautifully and very instructively on the subject of the Ministry, with particular reference to me. Sometimes persons who have experienced a strong and decided call to the work, find those

powerful impulses withdrawn, and while the cloud is really resting on their tabernacle, are tempted of the enemy to rush forward in their own strength, by which they are in danger of moving away from their Protector and Guide ; but as they are willing quietly to wait until the cloud manifesting His presence moves on,* new lessons for themselves and others will be distinctly written on their hearts, and openings for service made. The burden of her exhortation was to wait to receive the lesson of the day, for we have many lessons to learn."

Joseph John Gurney continues:—"First day the Ministry in the morning meeting very *acceptably* confined to the four visitors. Anna Braithwaite very beautifully on the wilderness state."

ANNA BRAITHWAITE TO HER FATHER.

"Lakenham Grove, near Norwich,
"(Joseph Gurney's),
"7th mo. 2nd, 1819.

"We have met with a very open reception ; and, had my dear father been present, he would have been sensible that a covering of love has been remarkably spread over us. We are all satisfied that our uniting with William and Rebecca Byrd has been for the best. We have moved along in much harmony.

"We have lodged two nights at Earlham, and two at Keswick. My cousin Rachel Gurney has been as kind as possible."

* See and consider Numbers ix. 15-23.

CHAPTER VII.

1819-1823.

Continues her visit to Friends in the Eastern Counties—Increased delicacy of her health—Spinal affliction—Consults Wm. Hey, of Leeds—His advice—Is Clerk of the Women's Yearly Meeting 1821—Enters upon family visit in neighbourhood of London and in Midland Counties—Death of her mother-in-law, Deborah Braithwaite, and of her own mother Mary Lloyd—Her concern for her children, attends the Yearly Meetings in Dublin and London in 1822—Continues visits in London—Funeral of Jane Gurney at Norwich—Death of Charles Parker—His funeral at Needham—Visits families at Liverpool—Accident at Newcastle—Illness and death of her sister, Mary Braithwaite—Liberation for her visit to Friends in the United States—Letter to Anna Forster—Letters from her father.

WE have seen how early Anna Braithwaite had been taught the preciousness of the Saviour's love, and how deeply her youthful heart had been impressed with the solemn call, "this doctrine thou wilt have to proclaim both in England and America." But it was not always easy for her to believe that the steps by which she was led were really part of her Lord's appointed discipline.

Writing in 1819 she speaks of her "present feelings" as best described in the language, "bonds and afflictions await me in every place." She feelingly adds, "resignation makes hard things easy." In now looking back to the strain occasioned by the increasing delicacy of her health, and by the frequently recurring pangs of family bereavement, through which she was called to pass at this period of her life, we may probably see, more clearly than she could do, that these trials of her faith were designed by the Great and Good Shepherd as a fitting preparation for the arduous services which awaited her in after years.

Visits to friends in Ipswich, Woodbridge, Bury, Sudbury, Coggeshall, Chelmsford, and some other places in the summer of 1819 succeeded her labours in Norfolk.

Returning home in the 8th mo., 1819, anxiety as to the health of one of her children was scarcely allayed before her own health began to give way. The symptoms of special weakness, which had previously made their appearance, now recurred in an aggravated form, and continued with some fluctuations throughout the greater part of the following year, 1820.

It was thought right to consult William Hey, of Leeds, whose profound skill in his profession was adorned by deep piety and Christian consistency. Under his advice a caustic issue was opened at the back of the head. This treatment, accompanied at

first with much rest upon the sofa, was continued for many years, the issue being kept open and renewed from time to time every second or third day, the head with the exception of the hair in the front being kept carefully shaven. Such a course of treatment, continued as it was during the whole of her American journeys, and for some time after her return, must be borne in mind in estimating the severe practical test which as a "thorn in the flesh" was permitted to try her faith, patience, and fortitude.*

It was on the last day of 1820 that Anna Braithwaite wrote

To Her Parents.

"William Hey gives me great reason to hope that by two or three months close confinement to the sofa, and the free application of blisters along the spine, I may be enabled to go about pretty much as usual, though he thinks it probable that for two or three years I may require to have the caustic issue kept open. It is my intention strictly to adhere to the plan he has laid down. His manner particularly pleased me, and I feel much satisfied with having consulted him."

Whilst confined at home, her mind was not forgetful of what was passing around her.

To Her Mother.

"Kendal, 3rd mo. 14, 1821.

"I observe my father's remarks respecting the Education Bill, but I have not seen the pamphlet he alludes to. I

* Some of my earliest recollections of my beloved mother are associated with the frequently recurring shaving of her head by my dear father.

think William Allen's defence written in reply to the observations in the *Edinburgh Review* on the British system is much to the point. There is something repugnant to my sentiments in compulsory measures for effecting benevolent objects. And without taking into view the paralyzing effect of such measures upon the exertions of well disposed individuals, I am not convinced that the end designed is likely to be accomplished by them. People may be obliged to establish schools, but the obligation to do so may neither give energy in the execution of a plan nor real interest in the progress of the children, and it seems to me that a little painstaking encouragement extended towards the existing teachers for promoting this great object would answer every end proposed, and be productive of much less evil."

Under the treatment recommended by William Hey, her health so much improved that she was again able in 1821 to attend to the duties of Clerk to the Women's Yearly Meeting, and subsequently to enter upon important engagements in the neighbourhood of London and some of the Midland Counties.

A visit to the families of friends in Stoke Newington was entered upon soon after the Yearly Meeting, in which she was accompanied by her relative, Grizel Birkbeck, afterwards the wife of William Allen.

To Her Father.

"Stoke Newington, 6 mo. 21st, 1821.

"I seem to go from house to house empty-handed, having in a spiritual sense neither purse nor scrip, yet I have been so far helped to my own humbling admiration; and the covering of love has been remarkably permitted to attend. I find our cousin Grizel Birkbeck a very kind, and I believe, judicious companion."

To Her Mother.

"Stoke Newington,
"6 mo. 25th, 1821.

"Yesterday was the Quarterly Meeting, and the day before the meeting of ministers and elders, in both of which I was strengthened to labour faithfully, and felt peaceful on my return in the evening.

"My health is really good, and my strength seems remarkably renewed day by day, which I accept as an unspeakable favour."

From Her Mother.

"Bingley,
"3rd of 7 mo., 1821.

"I always feel pleasure in breaking the seal of a letter directed by thy hand, and thy communications at this time are particularly interesting, as none of thy friends can view with indifference the arduous undertaking in which thou art engaged. I heard with much satisfaction that our cousin G. Birkbeck was thy companion, and her house was thy resting place of an evening. Thou wilt find her a judicious and sympathizing friend."

A similar visit to the families of Friends at Tottenham followed, in which she felt it a privilege to be accompanied by her aunt Mary Stacey. She remarks :—

"I increasingly feel that I have but one source of help and preservation. May my eye be ever single to Him.

"I am often made to go heavily on my way, but I have cause reverently to acknowledge that He who condescends to put forth His unworthy servants, forsakes them not. I have to pass through much heart searching exercise that a separation may be made between thing and thing, and the word divided faithfully."

Leaving London in the early part of the 8th mo., she proceeded to Worcester, where she spent some time in a visit to families of Friends in that city.

To Her Husband.

"Barford,

"8 mo. 15th, 1821.

"To day we attend the Meeting at Warwick and a public meeting at Kenilworth in the evening. This looks formidable in prospect, but I dare not let go my confidence in Him who has been near in every time of need. I often remember dear Nathan Hunt's advice, 'Let God be thy refuge continually. I find that nothing short of this will do."

Two days later she writes :—

"My dear father intends taking me to Worcester to-day in the carriage. The prospect of entering on another family visit looks formidable; but my confidence is in His mercy, whose promise is sure, 'I will never leave thee nor forsake thee.' Shall I not trust in Him for ever?

"To-day I feel a good deal fatigued; but I intend to take great care of myself. So great is the effect of mind upon the body, that I scarcely know how much to ascribe to the latter in the present case."

To Her Husband.

After alluding to the deep conflict through which she passed in the prospect of her engagements at Worcester.

"Worcester,

"8 mo: 20th, 1821.

"I was marvellously lifted out of this in the evening meeting; and to day, after ten sittings, feel myself greatly set at liberty, my body partaking of the relief my mind has been graciously permitted to obtain.

"Candia Pumphrey, whom I dearly love, supped with us at the Inn, and saw my Cousin Rachel Foster dress my head, which goes on pretty much as usual. My father and my Cousin Rachel intend leaving after an early dinner. It seems there may probably be sixty sittings. Dear Candia accompanies me through them."

In a subsequent letter she continues :—

TO HER HUSBAND.

"Worcester,

"8 mo: 24th, 1821.

"We are returned from paying our last visit. My mind feels peacefully relieved, and I gratefully accept the present release. I know it will be only of short duration, but I think in this respect I am beaming like a child who enjoys short intervals of relaxation without being harassed with the anticipation of the future. It is only now and then that I would have the pressure relaxed. May I never get from under the harness until the time arrives for final liberation."

Her husband's mother, Deborah Braithwaite, a daughter of Isaac and Rachel Wilson, died at Kendal on the 11th of the 9th mo., 1821, in her 79th year. Anna Braithwaite subsequently writes in her private memoranda :—

"9 mo: 27th, 1821.

"This day two weeks I returned to my beloved family, after an absence of nineteen weeks. My dear husband met me at Birmingham ten days before. I felt this morning contrited even to tears, under a renewed sense of the merciful help experienced both outwardly and inwardly on this journey; and was afresh encouraged by the assurance that if faithfulness be abode in, it will continue to be extended to the very end.

"I have felt stripped in spiritual things since my return. I trust that I may accept this as some evidence that I have not clothed myself during the many and various exercises which I have been introduced into. There are three things I especially wish to have in remembrance; 1st—that in meeting my dearest husband our minds were so cemented under a solemn sense of silent and reverent thankfulness. I never perhaps experienced deeper plunges, but was to the end so attended with Divine condescension, that in every day of battle, I could adopt the language; 'when I am weak, then am I strong.'"

"2nd.—That in a public meeting at Warrington which I believed myself required to have appointed, my mind was so clothed with solemn quiet, that I was reluctant to break it up and this continued, attended with a sense of release from further service at that time. I believe I said nothing about it, but when on arriving at Liverpool, the account of our beloved mother's decease was handed to us, we were able without hesitation to decide upon returning home the following day, and so far we have had good ground to believe it was for the best. I have keenly felt the separation from our dear parent. She was as kind to me as though I had been her own daughter. My mind has been comforted in sitting by the remains with the precious evidence of the peace of the departed spirit."

The death of her mother-in-law was soon followed by that of her own mother on the 9th of the 12th mo., 1821, in her 71st year. She had long been in declining health, but the event was none the less deeply felt. Her Christianity was eminently practical, humble, disinterested, self-denying, and devout. It was her continual endeavour to esteem others better than herself. An example in her own person of simplicity and refinement, she was courteous and

self-forgetful. Her life was a quiet and unobtrusive exhibition of the blessedness of love to God and persuasive invitation to its habitual exercise.

The following is an extract from the last letter received by Anna Braithwaite

FROM HER MOTHER.

"Bingley,

"3 mo. 7th, 1821.

"To endeavour after patience and resignation seems at present the chief business of my life.

"In saying this I desire to repress repining thoughts, and humbly to acknowledge the abounding mercies and blessings which are granted me.

"Thy father always unites in love and best wishes with thy tenderly attached mother,

"MARY LLOYD."

Her mother's decease naturally called Anna Braithwaite to Birmingham, from which place she wrote

TO HER HUSBAND.

"Bingley,

"1st mo. 7th, 1822.

"My thoughts are often with thee. Our situation as respects the precious lambs committed to our care becomes every year more important. How necessary it is for *us* to 'open our ears to discipline,' that the impressive language of example may not operate against rather than for the promotion of what we feel to be above all things desirable. To stir up by way of remembrance seems all now within my reach; and I think I have seen the especial need there is of this between those bound together, as I believe we are by the most endearing of all unions; I mean that of the soul. I

think of the dear children both collectively and separately. Dear Anna whose health I am often thoughtful about, Isaac with his amiable and affectionate disposition ; how does honest Charley go on, and merry Foster ? Dear Robert, too, I can fancy I see him creeping up into my room with one of his numerous requests. Bevan and Caroline should be now good and orderly. Tell E. Binks (the children's caretaker), that in being surrounded with these dear objects of my solicitude, she has my tender sympathy as well as affectionate regard."

To Her Father.

" Kendal,

" 1st mo. 22nd, 1822.

" I take the earliest opportunity of informing thee that we reached Kendal in safety about 8 o'clock yesterday evening.

" I was much with thee, my beloved father, in the remembrance of the hours spent with thee.

" To have left thee better in health and firm in humble hope and confidence in Him in whom thou hast believed has afforded me much consolation."

From Dr. Wordsworth.

" Trinity Lodge, Cambridge,

" Jan. 16th, 1822.

" My dear Sister,

" At length I send you the promised copy of Archbishop Leighton of which I beg your acceptance as a slight token of very affectionate regard. You will find much in it written with great sweetness and beauty and in a truly pious and Christian spirit, and with respect to a few passages where there is something of a leaning towards the principles of Calvinism, I have no apprehension of their making any dangerous impression upon you whose views I am persuaded are much more sound and scriptural."

In the spring of 1822 Anna Braithwaite attended the Yearly Meeting in Dublin, and afterwards the Yearly Meeting in London.

On their way to Dublin, her husband writes to her father from Llangollen on the 22nd of 4th mo. :— "Anna has borne the journey so far capitally. We thought much of thee as we drove along this beautiful valley."

After the attendance of the Yearly Meeting at Dublin, Anna Braithwaite writes

To Her Father.

"Bangor,

"5 mo. 8th, 1822.

"Though in great haste before the coach goes forward, I write a line to say we were favoured to get over safe and well last night from Dublin. William Allen, Thomas Christy, William Rickman, Robert Forster and ourselves are going forward to Shrewsbury to-day. I hope to be at Coalbrookdale to-morrow and to reach dear Bingley sometime on Second day.

"With most affectionate love and I trust a heart sensible of the late extendings of strength in weakness in our sojourn in Dublin,

"I am,

"Thy very tenderly sympathizing,

"Daughter."

After attending the Yearly Meeting in London, of which an interesting report by her husband in a letter to her father is preserved in the correspondence, Anna Braithwaite went forward to the Quarterly Meeting at Colchester. Here she was met by "the affecting intelligence" of the sudden

decease of Jane Gurney (formerly Jane Birkbeck), the first wife of Joseph John Gurney.

To Her Father.

"The Grove, near Norwich,

"6 mo. 10th, 1822.

"My mind was brought into a great strait from the apprehension that it was safe for me to attend the interment. I conferred with a few friends who encouraged me to attend to my impressions of duty. But as our plans had been previously arranged for lodging at Kelvedon, and attending the week day meeting at Chelmsford the following morning, we thought it better to proceed so far and go forward to Norwich should it continue to appear best. My cousins Joseph and Sarah Foster are my truly kind companions. I accept their care as from Him who has, I trust, opened their hearts for the cause' sake *not for mine*. They readily agreed to extend their journey, and I came to Norwich on Fifth day. My cousins Rachel and Anna Gurney met us with a letter desiring we would lodge at Keswick, but it being late, we preferred sleeping at the Inn. The interment was at eleven on Sixth day. It was very largely attended by the relations and friends of the family and by many others. It proved a solemn time. We dined at Keswick, and took tea with the afflicted family at Earlham, where a large company of near friends assembled. Joseph John Gurney appears greatly supported, and so does his mother-in-law, my Cousin Martha Birkbeck."

To Her Husband.

"Stoke Newington,

"6 mo. 20th and 24th, 1822.

"Sixth day at Norwich was a remarkable time. A large mixed circle at Earlham in the evening caused me deep exercise. I trust there was cause reverently to believe that He who alone can anoint for service condescended to be near,

opening before me the 'stepping stones,' and enabling me to unfold many Gospel truths. There were three, if not four clergymen present. Joseph John Gurney very calm. Elizabeth Fry came to Earlham, but was too unwell to be present. Chas. Parker's company was very helpful. He moves in Gospel authority, and has great place with his friends. Surely we have been called of the Lord into the glorious liberty of His children to be freed from all dependence save upon Him alone. Yet it can only be through obedience that we shall be made instrumental in promoting the cause of His precious truth."

"6 mo: 24th.

"We have great need to learn the lesson of bending under the turnings of the Divine hand, and coming out of outward views and plans in things of a spiritual nature.

"My going to Norwich and my late journey altogether has, I reverently believe, been the Lord's doing, and it is marvellous in my eyes. May we carefully keep all the Lord's secrets.* It is of great importance lest those who have not ears to hear or hearts to understand should be stumbled, and the door of entrance in any wise closed through indiscretion. The longer I live, the more I am convinced that the children and servants of our Heavenly Father are never so safe as when centred in dependence upon His guidance in the path of dedication. To have the ears shut to outward information respecting others is likely to assist an upright discharge of our duty towards them, and to promote our access even in very plain dealing where the way might otherwise be very difficult if not closed."

After attending the Quarterly Meeting at Ipswich Anna Braithwaite returned to London, where she was engaged at intervals for many weeks in what she felt the very solemn and responsible duty of

* Compare Tobit xii. 7, 11.

completing the visit previously entered upon to the families of Friends in the neighbourhood of the Metropolis. Such a visit was the means of introducing her into a great variety of experiences. Thus she writes, after an important interview, to which she had looked tremblingly forward:—

"It was an awful season, but the Lord's power was over all, strengthening faithfully to unfold plain home truths in that love which casteth out fear; and my dear friend who was with me, and who was I have no doubt travailing in spirit with me, expressed afterwards her satisfaction with the visit."

At another time she says:—

"William Allen took me home to his house, where we all took tea. After tea I sat with William Allen alone in his study, where we had a precious time together, and afterwards called with him on his aged mother."

Still later Anna Braithwaite adds

To Her Husband.

"Bromley,

"7th mo. 4th, 1822.

". . . . My late engagements have been some of the most proving I ever encountered, and had I not been supported through Divine mercy, surely the floods would have overwhelmed me. But, through all, support has been graciously granted, so that in looking back, my mind is filled with admiration, how the great Master has been pleased to temper the vessel for the furnace, into which it has been often plunged. Oh! that my dependence may be altogether upon Him. Truly I can say, 'His mercies are new every morning. Great is thy faithfulness.'"

She was soon called upon to mourn the removal of another beloved relative and friend, who had been her companion in some of her recent journeys.

To Her Father.

"Stoke Newington.

"7 mo. 10th, 1822.

"On Sixth day last I accompanied my Aunt Stacey and my Cousin G. Birkbeck to Ipswich. We lodged at Dykes Alexander's, and the next day proceeded to Needham, where our beloved friend Charles Parker was unexpectedly seized with the complaint, which in the course of fourteen days put an end to his valuable life."

Previously to entering upon this his last journey, Anna Braithwaite had received the following

From Charles Parker.

"Yealand, 16th 3rd mo., 1822.

"I expect to return after the Yearly Meeting through some of the Eastern Counties, as way opens; as I feel desirous to finish the work given me to do and to enjoy a calm evening of life afterwards.

"I am glad that thou art favoured with such health as enables thee to serve thy family, and thy great and good Master, who will I trust, preserve thee in that quietness and confidence wherein is strength. To suffer want, as well as to abound, we find very beneficial to preserve us in a state of resigned dependence upon Him in whom alone is our help."

Some months later, within a few weeks of his death, she received the following additional lines

From Charles Parker.

"Yarmouth, 22nd of 6 mo, 1822.

"My heart went with thy communication at the Grove (near Norwich) and had an opportunity offered, I should

then have requested the favour of a few lines from thee, addressed to the care of Dykes Alexander at Ipswich, to inform me how thou hast fared, and what way has been made for thee in London, as I feel a deep interest in thy comfort and support every way."

Anna Braithwaite continues her account of Charles Parker's decease.

To Her Father.

"Stoke Newington,
"7 mo. 10th, 1822.

"He was preserved at times even in cheerfulness in the midst of his painful disorder, and evinced in a striking manner, that, having proved his faith in redeeming love by his obedience to its quickening virtue in the heart, he had nothing to do but to die in humble confidence in that Saviour who had followed him all his life long. The interment was on First-day morning; many Friends came to it from the neighbouring meetings. It was a solemn time."

Returning by way of Birmingham and Coalbrookdale, Anna Braithwaite spent some time in visiting the families of Friends at Liverpool, in which she was accompanied by her valued friend Margaret Benson.

To Her Father.

"Lodge Lane, Near Liverpool,
"8 mo. 18th, 1822.

"We have had cause reverently to acknowledge the truth of the language, 'My grace is sufficient for thee.' Last night we had 124 sittings, and we hope to conclude this very serious engagement on Second day.

"My present view is to proceed to Lancaster on Fourth day to Yealand on Fifth day, and home on Sixth day."

To Her Father.

" Kendal, 8 mo. 27th, 1822.

" I have now the comfort of addressing thee from my peaceful home. I arrived on Sixth day evening, after an absence of nearly eighteen weeks. Sarah Benson and her daughter Margaret brought me in their carriage to Yealand. My husband met us at Lancaster on Fifth day morning, and, after attending meeting there, we proceeded that evening to the residence at Yealand Conyers of our late honoured relative, Charles Parker, whose daughter, now an orphan, without either brother or sister, claims the tender sympathy of her friends.

" My brother and sister Benson, and our dear Anna and Isaac all met us at Yealand on Sixth day morning. My heart was almost overcome with thankfulness for the many mercies vouchsafed.

" On our arrival at home, we had the comfort of seeing the dear children really looking better than when I left them.

" My dear brother Wordsworth and his sons had arrived a little before us. They seemed well, and were, I hope, comfortable with us.

" What an unspeakable privilege that the Fountain of help and strength is an inexhaustible Fountain, and the weaker we are of ourselves, the purer do our supplies flow."

A few weeks spent at Kendal were followed by the attendance of the Quarterly Meeting at York, and a visit to her relatives at Newcastle and Darlington. From the latter place her husband writes

To Her Father.

" Darlington, 10 mo. 5th, 1822.

" In getting out of a carriage at Newcastle last Second day, my dear wife fell, and hurt both her back and her head. There

was no appearance of any bruise, but the shake has made her feel very poorly, and it was thought safer to have recourse to cupping, which proved very relieving. We had intended to have returned home last Fourth day, but it seemed unsafe to travel so soon. I now quite hope that a few weeks rest at home will prove entirely restorative. We were much pleased with Dr. Wordsworth's visit. Here, under our cousin Edward and R. Pease's roof, we are treated with every possible kindness."

To Her Father.

"Kendal, 10 mo. 15th, 1822.

"I returned from Darlington yesterday week. My cousin Edward Pease's daughter accompanied us. Jonathan Backhouse kindly lent us his carriage, which is a remarkably easy one, and we accomplished the journey without much fatigue. I continue at times to feel the effect of my fall at Newcastle. Being so heavy, and falling just on the back of my head, it is indeed cause for thankfulness that no permanent injury was sustained; and I think that every day brings some improvement.

"Our dear children are all well. I wish thou couldst see them. My heart many times overflows with comfort and gratitude when surrounded by them."

To the same.

"10 mo. 23rd, 1822.

"My head continues to improve and the intervals between the attacks of severe pain become gradually longer. Our dear children often speak of thee. Isaac is reading his Greek Testament, which he quite enjoys. Thou wouldst be pleased with his interest in his various pursuits. We only wish he was fonder of play!"

It was on the 22nd of 11th mo. that Anna Braithwaite was called upon to witness the close

of her beloved sister Mary, the wife of her husband's elder brother George Braithwaite.

A few days before her death Anna Braithwaite writes

To Her Father.

"In the evening our beloved invalid appeared composed and at times very still. She twice spoke beautifully respecting herself, expressing her full confidence in Divine mercy.

"'Thou knowest, O Lord, that I have loved thee, and I know that I have loved thee, and have desired to serve thee.' She lay perfectly still sometime after, and I trust the sweet impression will not be forgotten. When I kissed her before leaving the room, the bent of her soul seemed to be that she might be released and go to heaven."

To Her Father.

"Kendal,

"11 mo. 22nd, 1822.

"We have had the privilege of witnessing the sweetness of dear Mary's spirit when about to be released from an afflicted body. Most of yesterday evening she appeared to be in supplication, raising her hands, and once we could distinctly hear a short prayer."

From Her Father.

"Birmingham,

"23rd 11 mo., 1822.

"I was in degree prepared for the very affecting intelligence in thy letter of yesterday. Nature does indeed shrink from so tender a separation; yet may we be enabled spiritually to remember that 'the souls of the righteous are in the hand of God, and there shall no evil touch them.'" *

* Wisdom iii. 1.

"I believe it will be best and safest for me not to attempt to attend the funeral. But, oh! may the balm of everlasting consolation and good hope through grace 'be abundantly shed among you.'"

The following are extracts from a paper addressed by Charles Lloyd to his children and grandchildren assembled at the funeral of his beloved daughter :—

"Though not present with you in body, I am present with you in spirit, and earnest are my wishes that in the midst of this deep affliction your souls may be enabled to rejoice in the Lord, and to joy in the God of your salvation. Thus you will be enabled to look beyond this world where all is subject to change 'to the city of the living God, the heavenly Jerusalem' in the humble hope that you also will at last be united to 'the innumerable company of angels, and to the spirits of the just made perfect.'"

"We mourn for ourselves, but we cannot mourn for her; for she doubtless has attained 'the end of her faith, even the salvation of her soul.'

"May you, my dear grandchildren, remember your Creator in the days of your youth, and constantly love and fear Him. Then will He bless you in this life and everlastingly bless you in that which is to come. May you be diligent in reading the Holy Scriptures that your memories may be stored with Divine precepts and promises, the recollection of which will often afford you great consolation. Let me remind you of two precious declarations. The first is to be found in the prophet Malachi, 'Then they that feared the Lord spake often one to another, and the Lord hearkened and heard them, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be mine saith the Lord of Hosts, in that day when

I make up my jewels, and I will spare them as a man spareth his own son that serveth him.' The other passage is in the Book of Revelation. 'These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.' 'They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.'

"And now, my dear children and grandchildren, farewell; may the love of your Father in Heaven rest on you, and may you all at last receive the unspeakably happy sentence, 'Come ye blessed of my Father, inherit the Kingdom prepared for you."

"CHARLES LLOYD.

"Birmingham,

"25th 11 mo., 1822."

Her sister Mary left a family of seven children, most of them very young, at her decease. Anna Braithwaite instinctively felt that her sister's decease added largely to her own family responsibility. Bound as she was by the ties of a double relationship, it became her earnest desire as far as practicable to supply her sister's place in acting the part of a mother towards her sister's family.

The following is from her private memoranda at this period :—

"1st mo. 13th, 1823.

"Sitting alone whilst the family are at Meeting, having been kept at home by indisposition, my mind has been encouraged to persevere in the path of faith and obedience, having a glimpse of its continuing to be one which the vulture's eye has not seen yet, in which we are watchfully to walk, even

with regard to outward things. Many have been my besetments to solicitude respecting the latter—a large family and the evident necessity for the exercise of prudence, not only that our children may be provided for, but that, through our conduct in any respect, the cause may not be dishonoured. Whilst I have believed that these considerations should have due weight, I have clearly seen that a guard should be set upon undue anxiety, and that to the believing, waiting soul, there is a path of faith opened wherein the daily discharge of our duties is made subservient to our spiritual advancement."

Her prospect of visiting Friends in the United States had been for some time gradually maturing in her mind. Looking to the distracted state at that time of Friends in America, and the unsettlement which then prevailed on important questions intimately connected with fundamental truth, it was a prospect which appeared peculiarly solemn and responsible.

She had besides much to feel in the prospect of leaving her own family still claiming a mother's nurturing care, and her sister's motherless children, considerations which at times weighed heavily upon her. They were, however, overweighed by the paramount sense of religious duty; and on the 23rd of the 3rd month, 1823, she was, after full deliberation, set at liberty for this service by her Friends of the Monthly Meeting of Kendal, a course which was soon afterwards approved by the Quarterly Meeting of Westmorland.

The following is an extract from a letter which she soon afterwards wrote to her beloved friend and

relative Anna Forster, whose husband William Forster was then engaged in similar service in the United States.

To Anna Forster.

"Thou wilt probably, ere this reaches thee, have been so far aware of what has been passing in my mind, as to account for my long silence. I have often wished to write, but whenever I made the attempt, even to my most intimate friends, I have found it very difficult to do so without alluding to a subject so closely interwoven with all my feelings, and with all my duties, that I believed it better to wait until it seemed ripe for disclosing to the Monthly Meeting.

"With so large a family as ours is, and my beloved nephews and nieces who now claim from me maternal affection and solicitude, thou wilt readily understand that many obstacles must have presented to yielding obedience to what I have believed to be required at my hands; and how often I have been fearful lest I should not feel in a sufficiently powerful manner the obvious duties of my situation at home, and thus be in danger of becoming a stumbling block to sincere inquirers. But in the face of all this, it has appeared to me that the path of faith, though not to be discerned by the natural mind, to which it appears a path of confusion and inconsistency, is nevertheless a path of order, harmony and love. It lays low human contrivances for ourselves and our friends, whilst it centres in humble hope and trust in Divine mercy as the source of every true blessing to the obedient soul. If, therefore, in child-like obedience, we yield to requirings which confound the wisdom of the wise, may we not by diligently doing for our families what we can, both by exertion when with them and arrangements in our absence, hope for a measure of Heavenly dew to descend upon them. But should we stamp our frail efforts so high as to neglect higher calls in order to continue them; where would be our spiritual strength, or where would

be our lively hope of Divine preservation. It may yet prove that as regards the prospect before me the resignation of the will is all that is called for; but so far my mind has been centred in stillness after every fresh step taken in this momentous concern, and, my dear Anna, I could wish thee to know that, previous to each step, doubts and fears have at times been ready to overwhelm me. So it has been with me from early life; besetments have kept pace with me in the Christian path, seeking by the most subtle insinuation to undermine my faith. But, oh! there is, in unutterable mercy, strength in the sustaining arm underneath to guard those who have no might of their own in the midst of conflict. And I long to convey to thee the quiet, the freedom from solicitude which at times succeeds the entire dedication of the will, whether in lesser or greater matters. It seemed to me as I watched my beloved sister, beyond what words could convey, that the foundation of the Gospel could never be prevailed against, that it was sure in the greatest afflictions, so that the paroxysms of her delirium lost all their terror, and, in the midst of them, my soul was refreshed, as I rested in the mercy and love of my precious Redeemer.

"I do not know how it is that I should write in this way to thee, for it is seldom that I can enlarge on these subjects, but I hope thou wilt accept it as the overflowings of a mind filled at times with a sense of unmerited mercy, and with desires that all may partake of its streams through believing and obedient hearts."

Still later she writes in her private memoranda:—

"4 mo. 21st. I am often beset with fears of what others may think of me, and this sometimes leads to an unprofitable desire to explain in my own will such points of my conduct as may appear singular. I believe that singleness of eye to our Holy Head and High Priest causes all these infirmities to be seen in their true light, and that, when we are yielding

to them, it is well to examine into the state of our minds in sincerity of heart before the Lord. Often, in a fresh view of my sins and infirmities, do I abhor myself in dust and ashes, but I have abundant cause to encourage others, however dismayed with temptation, to strive after a reliance upon Divine Mercy, a humble trust in Him who hath said 'Seek, and ye shall find.'

"I often feel inexpressible sympathy with seeking minds in my travels in different places. I have met with many of these, and have felt for many personally unknown to me, who are, I believe, striving after sustaining food. I have believed these are especially under Divine notice, and that, whilst they think all their endeavours to comfort those in trouble, to feed the hungry, to clothe the naked, to do good and to eschew evil, are less than nothing, and their hearts are bowed in fearful apprehensions respecting the state of their souls; these will, if they maintain the warfare to the end, be comparable to the righteous in the beautiful parable of our Holy Redeemer."

Before leaving home for the attendance of the Yearly Meeting in London, she received the following

FROM HER FATHER.

"Bingley,

"28th of 4 mo., 1823.

"I sympathize with thee, my dear Anna, under thy religious exercises, well knowing that those who are specially called to Gospel services, must, like the Great Author of our Salvation, be made perfect through suffering. When every thing of self is nailed to the cross, it is from this state of death unto sin, that they experience a spiritual resurrection, being made alive unto God through Jesus Christ our Lord. May this, my beloved daughter, be often thy experience."

It was under very solemn feelings that Anna Braithwaite laid her important prospect of service in America before the Yearly Meeting of Ministers and Elders. She was greatly cheered with the full sympathy and unity of her Friends, and was afterwards enabled to act as Clerk of the Yearly Meeting of Women Friends. From Kendal she afterwards writes

To Her Father.

"6 mo. 17th; 1823.

"The dread which I have had of the ocean seems greatly allayed. I look not for great things in my steppings along. The breathing of my soul is to be preserved in lowliness and simple dependence upon Divine mercy from one day to another."

From Her Father.

"Bingley,

"25th 6 mo.; 1823.

"I endeavoured in my last to express my near sympathy with thee, and to commit thee unto the hands of thy faithful Creator, who alone is able to comfort and support the soul under every trial. How instructive are the words of the Apostle, 'I can do all things through Christ, who strengthened me.' I well know, however, that there are seasons when the weakness of the creature is such, that we seem to have the sentence of death in ourselves. But these experiences are permitted that we should not trust in ourselves, but in Him who died for us and rose again. How often has the deeply baptized soul found by experience the truth of the language 'My strength is made perfect in weakness.' So that, my dear daughter, I would not have thee be dismayed, though thou mayst at times have to pass as it were through a wilderness,

and through a dry and thirsty land, where no water is, for I fully believe that a way will be made even in the wilderness, and that the streams of the water of life will be made to flow even in the desert.

" And now, my beloved daughter, I bid thee most affectionately, farewell. May the Divine blessing be over thee, and over all those who are dear to thee, and mayst thou be restored to us in the Lord's time, in health and peace."

CHAPTER VIII.

1823.

First voyage to America, 7th mo., 1823—Her feelings on leaving home—Incidents of the voyage—Arrival in New York.

IT was between the years 1823 and 1829 that Anna Braithwaite was enabled to accomplish the service in the United States of America which had been for so many years impressed upon her mind as called for by her Lord and Master.

Her seven children were then at that susceptible age in which the character is becoming formed, and in which a mother's influence is of the greatest importance. The two eldest had only just left school; the others were still very young. Firmly as she was persuaded that no duties, rightly understood, can ever conflict with one another, she was earnestly desirous that, amidst the extraordinary engagements now pressing upon her, her duties to her children and family should not be neglected. With her husband's generous concurrence and the approval of her friends, she was enabled to pursue the course, which, under the circumstances of her family, commended itself to her own calm judgment by dividing

her engagements in America into three visits. She was thus led to cross the Atlantic six times. This, before the days of ocean steamers, involved for her on each voyage an often protracted ordeal of distressing sea-sickness. But in the opportunity thereby afforded of spending the intervals between her visits in the bosom of her own family, she enjoyed what was in her view an ample compensation for the additional suffering or inconvenience thereby occasioned.

Her letters during her absence abound with touching evidences of the yearnings of her heart in tender love and care for her children whom she had left behind.

It was on the 2nd of the 7th month, 1823, that Anna Braithwaite sailed from Liverpool in the "Columbia" on her first visit to America. She was then in her thirty-fifth year. The "Columbia" was one of a line of packets of which her friends, Cropper, Benson and Co., of Liverpool, were the agents. It was under the able command of Captain James Rogers, whom she describes as "an agreeable man; very attentive to his ship, and to the passengers." Her husband was, in this first voyage, unable to leave his duties at home; but she was accompanied by Margaret Rigge, a young pious Methodist, as an attendant who had been in a Friend's family, and who made herself very useful during the voyage. Her friend, Isaac Stephenson, another minister among Friends, about to engage in a similar visit,

sailed in the same ship. Sir George Jackson, then entering upon an important diplomatic mission to Washington, in reference to the long disputed claims as regards the boundary between the United States and Canada, with a little family of four young children, was also among the passengers.

The following extracts from her letters will best illustrate her feelings in these novel circumstances.

To Her Husband.

"On board the 'Columbia,'

"7th mo. 3rd, 1823.

"After you left us, we had a very smooth sea. My mind was brought to a close sense of the separation between me and all who are dear to me in this life. I felt to the full the reality and bitterness of the sacrifice, yet I desired to be preserved in a cheerful surrender of my all unto Him whom I love, and whom I feel utterly unworthy to serve. Thou art so present with me in mind, that several times I have imagined that thou wast here, when recollection quickly reminded me of my mistake. After supper, Sir George Jackson, the father of the four children whom thou saw, sat with us in the inner cabin, and seemed pleased with Isaac Stephenson's proposing that I should read a chapter, which I accordingly did. I soon retired and slept pretty well.

"About six o'clock I awoke with the heaving of the vessel, and finding myself very sick, I determined to try to dress and go on deck. I accomplished this with great difficulty; and it occupied, under the circumstances, a considerable time. When I at last reached the deck, the Captain invited me to take hold of his arm, and walk with him for a time. This I accordingly did, until I was quite warm. It did me good. We had a beautiful day and a fine breeze; going eight or nine knots an hour. About sunset, we passed the Tuskar light

off the south-east coast of Ireland; and I stayed watching its varying light until nearly 11 o'clock. The wind fell in the evening, and I retired to rest. My mind was sweetly sustained during the night, by the renewed evidence of being in my right place, and my waking thoughts were truly refreshing.

"I rose about seven, and breakfasted in the open space on deck with the children, and enjoyed it as much as I generally do. The scenery off the coast of Ireland is very beautiful: but the wind is fallen, so that the last hour or two we have not gone above two or three knots an hour. The children are remarkably engaging. Indeed they greatly add to my comfort. Their father seems a very zealous man, and takes great pains in endeavouring to impress their minds with serious things. The boy, who is ten years of age, asked me this morning to be allowed to learn the hymn upon 'conscience,' in Hymns for Infant minds; which he accordingly did. His father drew to Isaac Stephenson and myself, and proposed our reading a chapter as we had done before; and afterwards asked some questions respecting our religious principles. The subject of prayer was adverted to. Whilst fully alive to the excellency of true spiritual prayer, he was not willing to admit that it should exclude the use of a form of words. We are upon a friendly footing, and I hope that we may continue so.

"*7th mo. 7th.* Since the above was written, we have had very rough weather, such as the Captain says is very unusual for the time of the year—more like winter. Head winds and squalls have rendered it vain to attempt writing. It is a great comfort to be preserved without fear, even in the midst of the winds and the waves roaring. My mind is kept in quietness and thankfulness. We are now, the Captain says, about 550 miles on our course, which with the wind always West, North-west or South-west, is more than we could reasonably expect.

"The children seem quite fond of me. The little boy last night fell asleep in my arms on the sofa, after hearing me repeat

some little hymns; after each of which he begged me to say another. Yesterday morning, when one of the little girls came up to me and repeated Bevan's favourite hymn ('This is the day when Christ arose,') my heart was touched, so that I could not help shedding tears.

"Yesterday was First-day. My mind had been turned during the night, in which I believe I did not sleep at all, towards sitting down in stillness with some of those on board, but the day was so rough, there seemed no way for it. I observed the captain very thoughtful near the helm, and after a while, he came up to me, and said very kindly, 'If you have any wish for a meeting on board, I believe that it will be quite agreeable.' I could not but believe that my way was permitted to be opened. The day, however, passed without the wind and the storm subsiding. But yesterday evening the captain came down into the after cabin, where Isaac Stephenson and myself were gone for retirement, and stayed, I think, half an hour, without conversation. I told him, before we went to supper, that if he thought there would be no objection, I wished to propose reading a chapter after supper. He seemed pleased, and took some pains to assemble as many as he could. I read two chapters out of Luke, and afterwards said a few words. I think that it was a solid opportunity. My heart was humbled in thanksgiving. The wind abated, and we had a quiet night.

"We get on slowly, but my mind is calm. Many things are very striking to me. I am often led to reflect upon the vast expanse of the mighty ocean; and the distance from my nearest and dearest earthly friends. The hardships which the sailors undergo, I never before had so clear an idea of.

"I take most of my meals with the passengers, who are very civil. The captain is so too. He offered to shave my head this morning,* which he did very nicely. He is very attentive in making way for religious opportunities.

* See supra p. 80.

"*7th mo.* 14*th*, 1823. Yesterday being First-day, the 13th, was the first calm weather we have had for many days. On Sixth and Seventh days, and during the nights, one squall succeeded another in a fearful manner. The gale was so violent on Seventh day, that the captain said that he had never witnessed its equal at this season of the year. My mind has been much impressed with the solemn scene. In the midst of the billows of the storm-tossed ocean, my soul was stayed upon Him, to whom in coming hither, and in being here, I have been enabled wholly to commit myself.

"*7th mo.* 15*th*. We still have very stormy weather. On Fifth, Sixth and Seventh days (the 10th, 11th and 12th of the month) it was quite awful. The head winds, squalls and gales would have made our situation very perilous indeed in an old vessel. The captain was up the greater part of several nights. It seemed in vain to attempt writing. Indeed the heaving of the vessel so affected my stomach that I was unfit for any employment. On First-day morning (the 13th), the wind having somewhat abated, I read some chapters after breakfast, and we had afterwards a solid religious opportunity.

"Our company is a very various one. Sir George Jackson, the father of the children, is in a diplomatic situation, and has been employed by our Government for many years in embassies to different Courts in Europe. He is a very gentlemanly man, and very strict in religious observances.

"*3rd day, 7th mo.* 22*nd*. We have again had much rough weather and some of the thickest fogs that I ever saw. They seem to affect my health, and thou must excuse me for not writing more. The last attempt seemed to produce a return of sickness, from which I did not recover for some days. I endeavour to strive against it, and have risen before breakfast every morning but one. But I have been very sick the last week, some days scarcely retaining anything on my stomach. Sometimes when I look at my own situation among so many whose

views are so different, I am in fear and trembling, lest in any way the cause should suffer. But so far I may reverently acknowledge that way has been made, to my humbling admiration, both in the few religious opportunities we have had and in conversation on religious subjects. Sir Geo. Jackson, the British Envoy, and G. Parrish, both men of extensive information, have made many inquiries respecting our religious principles. They seemed pleased with reading Tuke's Principles, which was lent to them at their own request. They made many observations on the subjects of Baptism, the Lord's Supper, Gospel ministry, etc. Had I been aware how my mind would have been exercised on these subjects, the prospect would have appeared very formidable, but it has been opened into greater clearness than I ever remember to have been the case.

"Sir Geo. Jackson was with the allied sovereigns at Vienna, and is well acquainted with the Emperor of Russia, as also is G. Parrish. Sir Geo. Jackson was also employed in the first mission to France after the Revolution, and knew Buonaparte when he was First Consul. He saw a great deal of him. He speaks highly of him in many respects, and considers him to have been one of the greatest men of modern times.

"*7th mo. 23rd.* Yesterday evening we had the most magnificent sunset I ever saw. It was succeeded by a brilliant moon and stars. A total eclipse of the moon took place about midnight. This morning was fine but very cold. We were, in fact, drawing near a large iceberg. I watched it nearly two hours. As we approached, it exhibited a very striking appearance. The captain thought it was about 300 feet long, and 100 in height. It appeared covered with snow. We passed within less than half-a-mile of it, in Longitude about 48° W. and Latitude 45°. Only two days later (say 7th mo., 25th) last year the Packet ship 'Liverpool' struck upon one in a fog and was lost. It was an awful sight. Very soon after we had passed it, a thick fog came on. The captain was very

anxious. He and several of the crew kept constant watch. He was up great part of the night. Some of our most stout-hearted passengers were greatly alarmed. My mind is clothed with a humbling sense of the mercy extended in this time of need. I never recollect a more precious covering of stillness than attended my mind, notwithstanding the bustle and many apprehensions of those around me. Our captain kept perfectly cool and collected. Nothing diverted him from his post. Isaac Stephenson and myself with one of the other passengers sat quietly in the after cabin, after supper, and I retired to rest under a sweet sense of thankfulness for our safety thus far, and commended my soul to Divine Protection. I slept soundly. The captain tells me that in all his voyages he never saw icebergs but once before.

"*7th mo. 26th.* I am just come from the deck where I longed to have had the dear children to see a great number of small whales from thirty to thirty-five feet long. I suppose that some hundreds may have been around us this morning, putting up their heads, and sending out little fountains of water.

"*Third day, 8th mo. 5th.* We have been on board five weeks to-day. For these two days past we have been beating about in a fog on George's bank [off Newfoundland]. The captain has twice tacked to the South-east, in order to clear the shoals which are considered dangerous."

Five days later Anna Braithwaite landed at New York, on the 10th of the 8th month, 1823.

CHAPTER IX.

1823.

Feelings on landing—Thomas Eddy—Meetings at New York—Quarterly Meeting at Burlington, New Jersey—Stephen Grellet—Thomas Stewardson—West Town School—Richard Jordan—Engagements at Philadelphia.

ANNA BRAITHWAITE'S feelings on arriving in America will be best explained by the following letter:—

To Her Husband.

"Three miles from New York,
"8th mo. 12th, 1823.

"We landed on First-day about twelve o'clock—both well, and I trust with grateful hearts; and yet to myself it was with very mingled feelings as I remembered all that I had left behind, and the serious nature of the engagements before me. But I kept as still as I could. Two Friends came on board our vessel soon after we passed the Narrows. The entrance to this port exceeds in beauty of scenery anything which I think a stranger could form an idea of. Nature seems to have done everything to render the scene complete.

"As I left the vessel the breathing of my soul was for right direction and preservation. I have felt much of the heart of a stranger since my arrival; and though probably

my friends may think from my manner that I have been pretty much at ease, I have been shut up in reference to my exercises and prospects; and have scarcely yet seen the friend to whom I have felt it safe to impart anything save as way opened. The exhortation 'be ye wise as serpents, and harmless as doves' has been to me the watchword almost from hour to hour. So far I am well satisfied with having yielded to the gentle pointing to stay here without much active service, that I may feel my feet a little before proceeding on my way."

With these feelings it was a comfort to Anna Braithwaite to meet several valuable Friends at the house of Thomas Eddy, then well-known as a distinguished philanthropist, and one of the original promoters of the Erie Canal. The way subsequently opened for the attendance of several crowded meetings in New York, held at her own request, to which the public were invited. After one of them she writes :—

"It was a very large and solemn meeting. I felt my mind clothed with thankfulness"; but she added, "I may here state for future instruction, that in the overflowing of my heart, I was afterwards betrayed into the saying of a few words in conversation, which I have never recurred to without regret—so near are we to danger when we least expect it. I believe," she instructively adds, "that He who knows us altogether has not designed me to dwell so much as I have done upon this incident,—but I hope it may be a lesson not soon forgotten."

From New York her steps were directed to Burlington in New Jersey, where she spent a few days attending the Quarterly Meeting. She describes

it as "very large, the meeting for Ministers and Elders being nearly as large as our First-day morning meeting at Kendal."

From Burlington she wrote

To Her Husband.

"The Quarterly Meeting here was a memorable time, the solemnity being very great. I was enabled to discharge my duty faithfully, both in the meeting for worship, and afterwards in a visit to the men's meeting.

"Stephen Grellet and his wife, who reside here, live in a comfortable house, with a very nice garden at the back, which he cultivates himself. They have things in a plain, sociable way. His wife is one of the most diffident, meek-looking women I ever saw."

Stephen Grellet accompanied Anna Braithwaite on the steamboat down the Delaware to Philadelphia, a distance of about twenty miles. "His company," she writes, "was truly consoling to my mind."

Stephen Grellet to Isaac Braithwaite.

"Burlington, N. J.,

"30th of 8th mo., 1823.

"My near affection and brotherly sympathy prompt me to give thee early intelligence respecting thy dear wife. My wife and myself went to New York to give a welcome to her and Isaac Stephenson, and manifest our feelings of tender sympathy and Christian affection towards them. They both looked bravely. Thy wife, feeling her mind drawn towards Philadelphia, after a few meetings among Friends and two public meetings in New York, felt free to leave the latter city. She is in a remarkable manner clothed upon and qualified for the Master's work; giving evidence of the power and authority under which she has engaged in this Gospel embassy.

"She came to my house this day week (Seventh day) and stayed until Fourth day, attending our Quarterly Meeting. It was truly gratifying to my dear wife and myself to see how well and comfortable she is; so much better, she says, than when she left England. I never could have expected, when I parted from her at Kendal three years ago, to have seen her so far recovered. It is the Lord's doing. And it is to His service that the health and strength he has thus restored are freely dedicated."

At Philadelphia Anna Braithwaite was welcomed to the house of Thomas Stewardson, who having been, like her husband, a native of Kendal, had long been settled in Philadelphia, and was in the position of an Elder among Friends in that city. "He is an agreeable, solid Friend," she writes, "and I feel comforted in my lot being cast under his roof."

From Philadelphia she visited West Town, the place where the large School is situated, answering to Ackworth School in London Yearly Meeting.

She afterwards writes

To Her Husband.

"The General Committee of the School met at this time, and I felt inclined to be here with them. There are about 100 girls and 60 boys.

"This morning the Committee met. I was glad I was with them. It was a time of solid exercise. Jonathan Evans, Isaac Morris, Joseph Paul and many other Friends seem truly well concerned for the prosperity of the Truth. I have requested to see the family collected at half-past six o'clock this evening, and am now writing in my lodging-room. . . . I lie down almost every day, and really do take great care of myself."

She subsequently writes :—

"After finishing my letter to thee and taking tea, the meeting for the scholars was held in the Meeting-house belonging to the School. All the household, I believe, attended. Many of the dear children appeared greatly tendered. It is their usual plan for the boys and girls to assemble in separate rooms and sit still a few minutes before going to bed, and at a signal which they understand they go one by one in a very orderly manner upstairs.

"I was much pleased with my visit to this institution, and trust that a blessing will attend it.

"The situation is beautiful, and the premises are laid out so as to afford great variety in the way of play ground, gardens and shady walks for the children, they having free access to all, under proper supervision."

Besides these engagements in the neighbourhood of Philadelphia, Anna Braithwaite was cheered and refreshed by a visit to Richard Jordan, who lived in the adjoining state of New Jersey. He had been long in the station of an approved minister, and had travelled extensively as such, both in America and amongst Friends and others in Great Britain and Ireland, as well as in parts of Holland, Germany and France. His "Journal," since published, contains abundant evidence of the Scriptural simplicity and integrity of his faith.

"Who," he asks in an instructive passage, "can disbelieve in Christ Jesus, the Saviour of the world, in His manhood, sufferings and death ; also in His divinity and eternal power ; the Redeemer in whom, as testified by the Apostle, 'dwelleth all the fulness of the Godhead bodily' ? "

Though now in the decline of life, he was still lively in spirit, rejoicing in his Saviour's love.

"We crossed the river Delaware," she writes to her father, "which is here about a mile wide, in a steam-boat. Richard Jordan," she continues, "resides on the Jersey shore of the Delaware, about a mile from the river, in a neat wooden cottage, surrounded by his well-cultivated farm, all in good order. I found him in a large Leghorn hat, with a white silk lining, white waistcoat and striped dressing gown, well suited to this hot climate. He inquired after many of his English friends. It did me good to see him. He is a truly interesting man. He seemed so near to my best life, that I could have supposed we had been acquainted for many years.

"We returned to Philadelphia to tea. I had yielded to a sense of apprehended duty in appointing a meeting with the younger Friends for the evening."

In the religious agitation which then prevailed, she felt the prospect of such a meeting a very serious one. She afterwards writes

To Her Father.

"Much of a superficial spirit is afloat. Some avow and propagate very dangerous opinions. Others, I fear, endeavour to promote the Truth with a zeal 'not according to knowledge,' and are in danger of condemning indiscriminately in one mass those whose views are really dangerous, and those who are ensnared through ignorance, without being aware to what these things lead. These latter are, I trust, not so far led astray, but that they may be restored by the exercise of Gospel love and Gospel authority 'in the spirit of meekness.'

"There are many solid Friends, who appear to me to be silently watching and waiting for the sound of the Captain's trumpet, ere they prepare for the battle, and who are really standing with firmness in their ranks in righteousness."

She adds:

"The meeting which I had thought it best to appoint for the young people was thought to be the largest ever gathered in this city on such an occasion. Probably not less than 3,000 met, chiefly of the description intended.

"A silence that was truly to be felt reigned over all before the close. We met at seven and returned home about half past nine."

To Her Husband.

"Philadelphia,

"9 mo. 22nd, 1823.

"This morning we have again crossed the Delaware to see dear Richard Jordan. It seemed like a little brook by the way. He desired his love to his friends in England. He thought that I might say 'the old man is yet alive.' Yesterday, being First-day, I attended Darby meeting, about seven miles from Philadelphia. It was large. In the afternoon we returned to take tea at Edward Randolph's, and at seven a public meeting which I had believed it best to appoint was held in the North Meeting-house. It was very full and closed in solemn silence. I seldom recollect passing through more than I did previous to this meeting. Indeed I seemed ready to abhor myself in dust and ashes; so great was my felt emptiness of that which is good. Yet amidst the bonds and afflictions which abide me, and which are known only to the Searcher of hearts, it is my endeavour to be preserved in much patience.

"Sometimes my heart is full, and I long to be near some one to whom I could feel a liberty to speak freely: but I hope to be enabled to keep all these things to myself, and, from season to season, to 'wash and anoint' that I appear not unto men to fast."

CHAPTER X.

1823.

Journey to North Carolina accompanied by Mary Allinson and Israel W. Morris—First impressions of Slavery—Nathan Hunt—Yearly Meeting at New Garden, North Carolina—Return to Philadelphia and New York.

AMIDST the close exercise of spirit into which Anna Braithwaite had been introduced since her arrival in America, and in the prospect of the further service which awaited her, it was no small relief to her to feel her mind drawn to the attendance of the Yearly Meeting of North Carolina, which was then held in the Eleventh Month, before proceeding further with engagements in the neighbourhood of New York.

In looking forward to the attendance of the Yearly Meeting of North Carolina, it was greatly to Anna Braithwaite's comfort that her friends Mary Allinson, of Burlington, New Jersey, and Israel W. Morris, of Greenhill Farm, near Philadelphia, were prepared to accompany and assist her in her journey.* Mary Allinson was a valued Friend in the

* See post p. 171 for an account of the guidance which led to these Friends going with her in her three journeys in America.

station of Elder, and proved during the whole of her subsequent service in America a wise and faithful helper and counsellor. Israel W. Morris was the father of a large and interesting family of sons and daughters. He was an experienced traveller, well acquainted with the country, and above all, a true sympathizing Christian brother.

He had once in the ardour of youthful patriotism, during the short war with England in 1812, been a captain of a troop of horse; but both he and his wife subsequently joined Friends some years after their marriage. He was now a widower, and was then or soon afterwards appointed to the station of Elder.

The necessary arrangements having been made, it was at the end of the 9th month, 1823, that Anna Braithwaite proceeded by way of Wilmington, Baltimore, Washington, Fredericksburgh and Richmond in Virginia to North Carolina.

In passing out of Pennsylvania, Anna Braithwaite for the first time entered a slave state, and realized the oppressiveness of the atmosphere of slavery.

To Her Husband.

"Baltimore,

"10 mo. 4th, 1823.

"I forgot to mention that, after leaving Wilmington, which is in the small State of Delaware, we came again into Pennsylvania. The contrast both in the cultivation of the land and the general appearance of the houses and people is striking; and again it is equally so in coming into Maryland. The principal cause of this is, that in Pennsylvania there are no slaves and in the other two States, labour is chiefly done by

a slave population. In these latter States the farm houses, many of them in ruins, the fences in want of repair, the poor crops of Indian corn and other produce, seem to proclaim that slavery is a system that brings desolation with it. . . . We proceeded to East Nottingham, twelve miles, and then went forward to Deer Creek, sixteen miles, through a romantic country, very hilly and the roads exceedingly rough. We crossed the Susquehanna river, over one of the wooden bridges, which to me are a great curiosity. This is one newly erected. It is nearly a mile long, and is covered over all the way with wood work supported by arches. The scenery along the banks of the river reminded me strongly of Windermere."

To Her Husband.

"Fredericksburg,
"(Virginia),
"10 mo. 11th, 1823.

"We had a large meeting of Friends and others in Washington, and the next day at Alexandria, with Friends in the morning and the public in the evening. Yesterday morning we left Alexandria early, came sixteen miles over a bad road to Occoquan, so called from the river of that name, and stopped at a Friend's house. The situation is romantic; the rocky bed of this large river runs between high rocks covered with trees almost to the top; the autumnal tints and bright sunshine adding beauty to the scene. To-day we have only come twelve miles to this place; wishing to make some arrangements for meetings to-morrow which will be First-day. The Presbyterian minister hearing of our being here, kindly offered their Meeting-house, also one at Falmouth, a small town about a mile from here. My mind being previously impressed with the belief that it would be right to have a meeting at each place, we accepted the offer. Besides the above, three other ministers of different Societies are quite disposed to do what they can to help us.

"Fredericksburg is thought to contain about 3,000 inhabitants. We are at a comfortable tavern, with the great exception of having slaves to wait upon us. . . . We propose going from hence to Richmond, seventy-five miles in two days, being there on Third day evening; to Petersburg on Fifth day, and then forward. Our horses are as well, and go as cheerfully as we could desire. In twenty mile stages, they do not flag at all, and our carriage is very easy.

"We frequently read as we travel along. Joseph G. Bevan's life and some other books have been our agreeable companions. It is a privilege to me that my course is directed for a while from the many peculiar exercises which awaited me in New York and Philadelphia. I humbly hope preservation may attend me.

"To see what we have seen the last few days ought surely to be sufficient to convince the strongest advocate of slavery that the system is injurious. The houses of the masters are poor; and the cabins of the slaves are many of them not fit for horses to live in, being made of logs without any plaster, so that they can scarcely keep out the rain, much less the cold. We have not met with one who has been taught to read, yet in the taverns they are civil, and even affectionate in their attentions, and seem much gratified by a little notice. In Virginia, the slave owners rear slaves for sale in the other States, and keep as few as they can for themselves.

"The land appears, so far, poor and badly cultivated. No one, observing the alacrity of the black children in anticipating our wants, and the readiness in performing various services, could for a moment imagine them endowed with inferior capacities. An agreeable young man, who has been with us several times, a resident in the town, told us that he has a black girl about ten years of age, who attends to his children. She has taught herself to read, by being with them and making use of their books; and he scarcely ever sees her even rocking the cradle without a book in her hand. He fully

believes they have great facility in acquiring knowledge. This is also exemplified in the schools for coloured children in New York and Pennsylvania. Thou wilt perceive that my mind is much interested in this subject. I scarcely think I could live in a slave country, it is quite as oppressive to the feelings in reality as it is in anticipation."

To Her Husband.

"Greensboro',

"North Carolina,

"10 mo. 21st, 1823.

"On the 18th, we drove twenty-two miles to Oxford, which is a small but rather neat town, where there is a large academy for boys; from thence we proceeded along in hopes of finding a place where we could pass the night comfortably, but the taverns were so uninviting, that we concluded to beg a lodging at some private house. We drove on till evening overtook us, but the moon shone brightly, and we ventured to ford a river, having providentially met with two men, who told us in what direction we should find the road on the opposite side. We first called at the house of a rich planter about twenty miles from Oxford. He was out, and one of his slaves said he was a bachelor, and sometimes took in gentlemen, but not ladies; but that, if we would go about a mile in a direction which he pointed out, we should be sure to meet with a kind reception. We did so, and were cordially welcomed by Duncan Cameron, one of the judges in this State, a large slave holder, having nearly 400 of these poor creatures in his possession. His wife and family were truly kind. A very agreeable elderly gentleman, Judge Norwood and his wife were also there. We had some tea quickly prepared, and a fire in our chamber which was a very commodious one. The large wood fire on the hearth, the hospitable group around in a well furnished parlour, really was a most refreshing treat after being tossed about some days among the woods. Our

host seemed a pious man, but how it is that he can reconcile and even promote slavery, is to me remarkable. I find that, within a few years, a law has been passed in North Carolina, prohibiting any slave-holder setting his slaves at liberty, and preventing any from making them free by will, providing that, if they do so, the heir-at-law may sue for them as his lawful property. The magistrates unite with the planters in opposing schools for the coloured people, and lately succeeded in breaking up one which was prospering under the care of some pious persons in Hillsboro'. The land mourns under the gross darkness which these iniquitous proceedings bring over it."

FROM HER FATHER.

"Bingley,

"6th of 9th mo., 1823.

"My spirit is often with thee, my dear daughter, in sympathy with thee in thy service for thy Lord and Master. I well know that those who are deeply baptized have often much to undergo. They can feel the truth of Paul's expression, 'As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.' This comprises a great deal in a few words. With the latter part, 'as having nothing, and yet possessing all things,' I am particularly impressed. It is in this state of nothingness, when self is of no reputation that we are among those to whom our Saviour's words are applicable, 'Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.' In this state, how tender we are in noticing the weaknesses of others, and how do our minds expand in love, so that though we are poor we may make many rich, and though we may have but little to say, this little from a deeply baptized spirit will comfort far more than many words spoken without life. Our meetings often suffer from a multitude of words. I do like to feel a *gathering* influence. This is sometimes lost, when testimonies and especially prayers are too long.

"How shall I rejoice to see thee return in health and peace. My mind has rested and still rests in the faith that the Divine blessing is over thee.

"Farewell, my very dear daughter. May every comfort attend thee."

Proceeding onwards they came at length to the house of Nathan Hunt, at Springfield, near New Garden, North Carolina, where the Yearly Meeting was then held. Born in the 10th month, 1758, Nathan Hunt had travelled extensively as a minister, and had been in England in that capacity in the years 1820 and 1821, where his visit was much valued. As a plain farmer, with no other learning than he had acquired at a country school, and in the diligent study of the Bible under the teaching of the Holy Spirit, he had become an able minister of the New Covenant. His father, William Hunt, also a minister, under a like training had previously visited England and Ireland as a minister, and after a short sojourn amongst Friends in Holland, had laid down his life near Newcastle-on-Tyne, in England, in the autumn of the year 1772. Nathan Hunt was now in his sixty-fifth year, and died at the advanced age of ninety-five, on the 8th of the 8th month, 1853. From his house at Springfield, Anna Braithwaite writes, 10th mo. 27th, 1823,

To Her Husband.

"After attending Deep River meeting, we came on about eight miles to this peaceful habitation. We met with a hearty welcome from dear Nathan Hunt, his wife and family. His

house is situated in a paddock, surrounded with fields and skirted by woods. He has cleared as much land as supplies him with the necessaries of life, almost all of which are grown or manufactured under his roof. His house is built of logs, filled up with plaster, but no coating of plaster inside, nor any wash or paint. It consists of five rooms downstairs, a small kitchen, a room out of it, where the spinning wheels etc., etc., are, a room, into which we enter from the front, perhaps fourteen feet square with a clean boarded floor, and a hearth fire, some clean white wooden chairs, and two homely tables, a clock, a bookcase, a stand dyed dark blue, a sash window with twelve panes of glass. Out of this are two lodging rooms and a neat little pantry. Our room has two beds in it; clean and homely curtains of their own weaving, feather beds, clean, coarse sheets and a warm sort of quilt, made of cloth, flannel, etc., patched together, instead of a blanket, and a nice white cotton counterpane. In the roof, there are, I believe, two bedrooms, and every place is so clean, that one forgets the unfinished walls and rustic furniture. All Nathan Hunt's children are married."

She subsequently writes

To Her Husband.

"11th of 11th mo., 1823.

"On the third of eleventh month, the Yearly Meeting opened. It was very large, quite crowded. I believed it required of me to go into the Men's Meeting. This was to me a close trial of faith, but way was made, and ability graciously afforded to the relief of my mind.

"We have had some precious evenings with dear Nathan Hunt and some of his friends. The language is strikingly exemplified in this family, 'Godliness with contentment is great gain.' A more affectionate circle I never saw, and it is to me a lesson I hope lastingly to remember. It is the Gospel, the genuine religion of Christ, that renders even a log-house preferable to a palace without it.

"We may think of these things at a distance, but there is nothing like seeing them for ourselves. I wish I could now, whilst I am writing, convey to thee the sweet calm influence all around, and at the same time give thee a picture of the twelve-light window by which I write, the unfinished log walls, filled up between the logs with plaster without either wash or paint, the brick chimney bare as our outside walls, the hearth fire without any fender, the ceiling formed merely of the boards which are the flooring of the room above, without any further finish, and yet withal the air of comfort which thorough cleanliness and as much true refinement as I ever met with, in every branch of the household, give to this simple abode. I have a few specimens of their home manufactory for gowns, cloaks, etc., which I mean to send to thee. They wear scarcely anything but what they spin, weave, and dye themselves. They make their own bedsteads. Their curtains, bed-linen, blankets, coats, stockings, are all their own manufacture. I have made myself quite at home among them in a social way, and believe that this has contributed to make way for speaking the truth with boldness and meekness. Every house we have been into has a room for carrying on these different works. They make all their own candles, moulds and dips; and though they may be in some instances deficient in book-learning, their faculties are in full operation in a practical way. It is only eighty years since Carolina was first settled. They have had many difficulties to struggle with, that of slavery not the least. They are at a great distance from any seaport town, and land carriage is so expensive as to render it out of their power to procure what we are apt to think the necessaries of life. To proceed with my diary:—On the second First-day of the Yearly Meeting, I attended New Garden meeting. I suppose there were nearly two thousand people. It was a striking sight. Many had come great distances. Some hundreds of carriages of various descriptions were all tied to trees in the wood by which the Meeting-house is surrounded. The meeting

was, I think, a favoured season, and it appeared to be with reluctance that the people separated after sitting nearly three hours. The practice of bringing babies has been less disturbing to me than I expected. I suppose there were not less than thirty infants in the meeting. When the children cry, the mothers usually walk quietly out of the meeting with them. Many come several miles with their babies on horseback, and have no one to leave them with; and I cannot but think there must be some zeal to induce them to come as they do."

The Old Meeting-house at New Garden where the Yearly Meeting was held in the time of Rachel Wilson, was shortly afterwards used as barracks for British Soldiers at the time of the Revolutionary War; and was, it is believed, used as a school house at the period of Anna Braithwaite's visit; by which time another larger meeting-house had been built near the old site.

Dr. John E. Edwards, afterwards a Presbyterian Minister, received the rudiments of his education at the Friends' School at New Garden, and in a notice in the "New York Illustrated Christian Weekly" for April 5th, 1879, thus lovingly recalls some of the scenes of his early boyhood:—

"How vividly all these scenes take form on the canvas of memory. Many a dear old remembered spot stands out conspicuously to the backward glance. Prominently among these objects is the Quaker school where so many happy days, as they now appear, were spent in the course of my boyhood's tuition; with the quaint old Meeting-house hard by, so silent, so solemn.

"The Yearly Meeting, as it was called, was an occasion of extraordinary interest at New Garden. Hundreds of visitors

came from a distance in those days. Not unfrequently, distinguished Quaker preachers from England were present. How they got there is still a marvel to the writer. It was before the days of railroads or other modes of public conveyance than the old stage coach. Anna Braithwaite came from England to attend the Yearly Meeting not less than fifty years ago.

"Let us join them in the Meeting-house. It is the season of autumn, say the first week in November. Just now it is the Indian summer. A dreamy haze is on the hills and fields. The Indian corn has been gathered, and the cattle are luxuriating in the rich pasturage; gleaning the stray ears of corn here and there, or reposing on the rank grass nipped by the early frost. Broad acres of fallowed fields recently put down in wheat are beginning to look green; granaries are filled to repletion, and plenty abounds in the land.

"It is the first day of the week. The highways and byways are thronged with the people on the way to New Garden. It is the Yearly Meeting of the Friends. What a crowd has assembled and is assembling. They come from all quarters, by all sorts of conveyances. Every panel of the fence has a horse 'hitched' to it. Every branch on every accessible tree has a bridle tied to it. Carryalls and gigs, carts and wagons of every description are crowded together on every hand. The Meeting-house is already filled to its utmost capacity; the males and females sitting apart. Hundreds are outside; but everywhere a Quaker silence pervades the multitudinous crowd. Within silence reigns. A little rustle is heard. The softly modulated and sweet-toned voice of Anna Braithwaite is rising in prayer. It is heard all over the assembly. That voice grows stronger and fuller in its compass, and rings in the closely ceiled house. What fervour, what subdued earnestness, what pathos! She prays that war and bloodshed may speedily come to a perpetual end; that nation may cease to lift up sword against nation; that national differences

may be settled by peaceable arbitration; and that the time may soon come when war shall be heard of no more. She prays that the slave trade may be abolished, and that slavery may not only be mitigated in its horrors, but for ever banished from the earth. She closes her prayer, and silence again pervades the house. Presently she unties the white ribbon under her chin, and lays aside her bonnet, and rises to her feet. A neat and tidy cap as plain as plain can be, without frill or other appendage, fitting closely over her smoothly dressed hair, and pinned under her chin, is the only ornament. Her hands are ungloved and as white as marble. Serenity marks her sweetly composed face. A sort of heavenly light kindles on her radiant brow. Her lips part, and that sweetly modulated voice again fills the house, as she repeats a passage from the Gospel of St. John, the beloved disciple. The *cadenza* of a mellow-throated bird in the ringing forest could not have been softer or sweeter than the musical tones of that silvery voice, as it rose and fell in measured cadence. Every ear bent in rapt attention; every heart in sympathy with the speaker. 'Peace on earth, goodwill toward men,' is her topic. She warms with her theme, and grows more and more eloquent as she advances on her discourse. An hour has elapsed since that sweet-faced woman arose, and still the listening crowd hang breathlessly on her lips. Many an eye is moistened with tears. Here and there heads are bowed. And still with glowing diction, clothing her beautiful and touching thoughts, Anna Braithwaite continues, until, overpowered with her emotions, —'tears in her voice,' she quietly resumes her seat, while a positively awful silence pervades the house, and reigns unbroken over the scene."

After the Yearly Meeting in North Carolina, Anna Braithwaite returned pretty directly by way of Richmond and Philadelphia to New York, holding large meetings on the way both at Raleigh, the

capital of North Carolina, and at Richmond, the capital of Virginia. The latter meeting was held, with the permission of the Governor, in the Capitol, an imposing building. The prospect of meeting with many members of the legislature, and other prominent citizens of that large slave-holding State, was to Anna Braithwaite very formidable.

"We took tea," she writes, "with the Governor, before the meeting. I felt it an awful prospect; and it was no less so in reality at first entrance; for although we went ten minutes before the time, the Capitol was so crowded that it was with great difficulty we could get to our seats, and many hundreds, I believe, went away, for want of room. This, in a place where Friends are but little known, really intimidated me a good deal; but merciful condescension was near to sustain, and I was strengthened to deliver what arose in my mind; and the people, though hundreds stood and were greatly crowded, were remarkably still. Truly we do not serve a hard Master, and have to acknowledge that He requires nothing but what He gives ability to perform."

Arrived at Washington on her return from North Carolina she writes

To Her Husband.

"Washington,

"11th mo. 28th, 1823.

"We reached this place yesterday evening. My mind has been deeply exercised on account of Friends and others here, but I do not see any way to appoint any meeting at this time. My companions sometimes seem disappointed with my caution in this respect; and many are the hints I have had that it would be acceptable if I would go and see the President, and have some public meetings in this place, especially at this time when the members of the Congress are assembling. Thus

thou wilt see there is great need of care that the right thing be steadily kept in view. This morning it appeared safe to move towards Baltimore, and we expect to do so after an early dinner.

"Truly I am much alone in my heart and mind in passing along; yet do I feel that 'underneath are the Everlasting Arms.'"

From Baltimore Anna Braithwaite went forward to New York by way of Philadelphia and Burlington.

STEPHEN GRELLET TO ISAAC BRAITHWAITE.

"Burlington,

"8th of 12th mo., 1823.

"MY DEAR FRIEND,

"Thy dear wife, having left my house this morning, I am willing to give thee an early cheering report, how well and nicely she looks after her laborious journey to Carolina. Her dear Master has raised her up in a marvellous manner from a bed of languishing. Through her companion, Mary Allinson, I have had a good opportunity of hearing of her various movements. They have been marked with such peculiar evidences that the Lord leads her by His counsel, and clothes her with His Spirit of wisdom and strength, that thou hast to rejoice, my dear brother, that thou hast such a gift as thy dear wife is to thee to surrender to the Lord. I believe thou doest it with Christian cheerfulness, and she, having that evidence, feels great strength and encouragement.

"Thy dear wife returned to Philadelphia last Fifth day, when my wife and myself were glad to welcome her once more in our retreat. She attended our two meetings yesterday. Her services in them will, we hope, be long had in remembrance."

CHAPTER XI.

1824.

Rise of Unitarian views in New England—Spread amongst Friends in New York—Elias Hicks, Anna Braithwaite's first interview with him, her subsequent distress—Maternal solicitudes—John Jay—Visit to families of Friends in New York—Dr. Hosack—Philadelphia and New York Yearly Meetings.

IT has already appeared that Anna Braithwaite's visits to America occurred at a time of great religious agitation. To explain this it seems necessary to advert to the state of feeling in some other religious bodies. Many of the churches in New England were founded, as is well known, by "the Pilgrim Fathers," whose extreme views on several important points of Christian doctrine may be traced in the quaint records preserved by Cotton Mather in his "Magnalia Christi Americana." These extreme views gradually led to a reaction in an opposite direction, so that in the early part of the last century most of the principal churches in Boston (New England) had lapsed into Unitarianism. The tendency in this direction had spread over others of

the New England States; whilst the openly avowed infidelity of Paine, whose later years were spent in New York, where he died, had not been without its influence in that city, and the large and important State which bears its name.

The Society of Friends did not escape the contagion. The place which they had ever given to the immediate teaching and work of the Holy Spirit in order to a living practical Christianity was, in the minds of many, allowed gradually to overshadow or in some cases to exclude other branches of Christian truth not less essential. Many other influences conspired to disturb the harmony and mutual confidence so essential to the health and united action of a Christian church—influences which at length, between the years 1826 and 1828, produced a separation from the main body, in five out of the eight then existing Yearly Meetings of Friends in America, of a considerable number, estimated at then about one-third of the whole, amongst whom Elias Hicks, an aged and influential minister, held the most prominent position.*

"Captivated by specious pretences to a refined spirituality," to use the words of the Yearly Meeting of Philadelphia, the promoters of the separation had been "led on step by step into an open disavowal of the fundamental doctrines of the Christian religion, as they are laid down by our Blessed Redeemer

* See Declaration of Philadelphia Yearly Meeting, 1828, p. 3.

and His apostles in the Holy Scriptures." And not a few who would have themselves shrunk from a public avowal of those sentiments were induced to join the ranks of the secession by the influence of personal feeling or family connections; which, in minds inadequately instructed, and in some cases almost indifferent as regards scriptural truth, easily outweighed more important considerations.

Deeply afflicting as such an event must ever be to the mind that duly considers it, it affords a striking lesson—one, it is hoped, never to be forgotten by our religious Society, of the absolute necessity of humbly and reverently maintaining the truth of the Gospel in its integrity, and of holding fast by the testimony of that inspired record, which it has pleased Infinite Wisdom to provide in the Holy Scriptures as a most important means of conveying the truth to our understandings, and of preserving it from corruption.

Among those who thus separated were many who, from a one-sided zeal "not according to knowledge" for the doctrine of inward and immediate revelation, were gradually drawn away from their faith in the incarnate Redeemer, the one Fountain of all true spiritual life, substituting under the notion of high spirituality an exclusively inward Christ for Jesus of Nazareth, the one Messiah, the anointed of God.

Among the causes that led to this lamentable separation, "one of the most powerful appears to have been" (to use once more the words of the

Yearly Meeting of Philadelphia*) "the neglect of many members in not bestowing upon their offspring a guarded religious education, labouring to imbue their susceptible minds with the saving truths of the Gospel, and habituating them to the frequent reading of the Holy Scriptures. For want of this care on the part of parents and teachers, many of the youth had grown up in great ignorance of these all important subjects, as well as of the history and principles of the early Friends ; and thus fell an easy prey to the cavils and sophistry of designing men, who were seeking to lead them astray by infusing doubts into their minds respecting the truth of the Christian revelation."

The existence or spread of unsound doctrines is no new thing in the Christian church. From the earliest ages of Christianity there have been those whose unsubjected spirits have refused to yield a full and submissive obedience to the authority of Divine revelation. The cause lies not in the Truth, but in the natural opposition of that "carnal mind," which ever has been and ever will be "enmity against God." And, painful as the recollection of such events must ever be to the feeling mind, it ill becomes us, through either a misplaced charity or a heedless forgetfulness, to blind ourselves to the lessons of deep and lasting instruction which they are designed to afford.

To be involved in such a conflict was no small trial to Anna Braithwaite's faith.

* Declaration, p. 5.

"Having for many years," she writes in one of her letters, "foreseen that if my life was spared the sacrifice of such a journey might be called for at my hands, I had sedulously avoided conversing about Friends in America. All that had passed in New York and Philadelphia previously to my first visit was wholly unknown to me. I went forth with no other defence than a humble trust in the power and mercy of the Shepherd of Israel; and as I began, so I continued to desire to be found in the performance, with a single eye, of my daily duties, and to uphold as ability was afforded the simple Truth as it is in Jesus."

The details of such visits have been so often repeated,* that it seems unnecessary to revive much that cannot be otherwise than painful to the Christian's best feelings. And, whilst we must ever firmly maintain the absolute necessity of upholding the great cardinal truths of the everlasting Gospel, we would cherish the hope that, under the gracious influences of quickening and restoring grace, many of the descendants of those who were led astray in this sorrowful secession may have had their eyes opened to look upon Him who was lifted up for their transgressions, and to rejoice in a return unto Him as the Shepherd and Bishop of their souls.

I will therefore attempt to condense within comparatively narrow limits the particulars of Anna

* See Journals of Thomas Shillitoe, Stephen Grellet and Wm. Forster.

Braithwaite's journeys in America, omitting many things which, under other circumstances, might have proved both interesting and instructive.

Soon after the Yearly Meeting in North Carolina, Anna Braithwaite returned to New York. It was now (1st mo. 24th, 1824) that, accompanied by her friends Ann Shipley and Samuel Parsons, Clerk of New York Yearly Meeting, she had an interview with Elias Hicks at his house at Jericho, Long Island. Another interview, in company with Ann Shipley, followed a few weeks later.

"His appearance," she writes, "is very striking—a tall thin person, with prominent eyebrows, his hair combed back in the way Joseph Gurney Bevan's used to be: his dress like the pictures of Friends 100 years ago. His wife is also a venerable looking woman.

"I thought on first entering the house, my heart and flesh would fail, but after a time of inexpressible conflict, I felt a consoling belief that best help would be near, and I think that every opposing thing was in great measure kept down."

In describing these interviews, Anna Braithwaite writes:—

"The sentiments which Elias Hicks expressed greatly distressed me. He openly avowed his disbelief of the Divine authority of Holy Scripture—of the fall of man—of the Deity of the Lord Jesus Christ; and of the efficacy of His sufferings and death, as 'the propitiation for our sins.' 'Did I think,' he asked, 'that the Almighty could be so cruel as to appoint that His own Son should be offered up for our sakes? I believe,' said he, 'that He died in support of His testimonies, but that His death was no more to us than that of any other martyr.' He listened to my views which I was enabled to

give with calmness. He was many times brought into close quarters; but, when he could not answer me directly, he turned to something else. My mind is sorrowfully affected on this subject, and the widespread mischief arising from the propagation of such sentiments."

Anna Braithwaite subsequently writes:—

"I have reason to think that, notwithstanding the firm and honest manner in which my sentiments were expressed, an open door is left for further communication. We met in love, and we parted in love. He wept like a child for some time before we separated; so that it was altogether a most affecting opportunity."

In the midst of these painful exercises her children were not forgotten. More than one brief note has been carefully treasured up, written at this time to one of her younger children then between five and six years old, in a style suited to his capacity, telling him of the constant love of his "tenderly affectionate mother."

To Her Husband.

"New York,

"12th mo. 20th, 1823.

"Thou canst not be too minute in thy information respecting the dear children. My solicitude is great that they may be preserved from the many evils there are in the world, and that we may faithfully discharge our important trust towards them.

"It is indeed a great favour that dear Anna's mind is so tenderly alive to a fear of doing wrong. How bitter was the cup handed to us in her first seizure with disease. But can we not acknowledge that this bitter cup has been one of our greatest blessings."

Again she writes to him a little later :—

" Nine Partners,

" 2nd mo. 3rd, 1824.

"I have fervently remembered E. Binks* these last few days, and were I more favourably circumstanced for writing, she would hear from me. I want her to be encouraged to believe that although my cares are now rather different, I am not unmindful of hers, nor forgetful of the daily trial of faith and patience which attends her allotment ; but the confidence I place in her is a relief to my mind, for which I am thankful, and whilst my solicitude is great for my precious children, and for thee that you may lack nothing, I do feel a humble hope, may I not say confidence, that the best help will be near to you."

A visit to several places on the Hudson River now occupied several weeks, in the course of which she received a pressing invitation to visit John Jay, the intimate personal friend of Washington, who after a distinguished career of public usefulness, was then living in comparative retirement on his estate at Bedford, West Chester County, in the State of New York, where he was born in 1745. It was John Jay's privilege to trace his descent from one of the French Protestants who escaped from France soon after the Revocation of the Edict of Nantes. To a personal friend he was often led to observe how greatly his French descent and familiarity with the French language became a means of no small value in promoting the great work to which he was called in after life. As a young man he had been a fellow

* The Friend who was left in charge of her family.

student with Lindley Murray, the well-known author of an English grammar and many other educational works, who, like himself, was a native of New York, and for whom he ever continued to cherish an affectionate regard.*

Under the administration of Washington, John Jay occupied for some time the position of Chief Justice of the United States, and was afterwards for several years Governor of the State of New York. He acted with great ability as one of the American Commissioners in negotiating the Treaty of Peace with this country, at the conclusion of the Revolutionary war, and afterwards enjoyed the distinction of being the first Minister accredited by the United States to the Government of Great Britain. Along with Madison and Hamilton he was one of the writers of *The Federalist*, a series of papers, which as since published in a collective form, was long looked upon as the standard exposition of the Constitution of the United States. But, above all, John Jay was a devout and consistent Christian, who accepted with a firm and reverential faith the Inspiration and Divine authority of the Scriptures of the Old and New Testament. On the death, in 1821, of the venerable Elias Boudinot, one of the Founders of the American Bible Society, John Jay was unanimously chosen to succeed him as President, an office which he continued to fill until 1828, when he retired

* See the pleasing correspondence with Lindley Murray in the life of John Jay, vol. i. 342, 344, and vol. ii. 419.

in consequence of failing health. It was a relief to Anna Braithwaite and her companion, amidst engagements, many of them not a little trying to their faith, to enjoy the privilege of accepting an invitation from such a man. She thus describes their visit in a letter

To Her Husband.

"New York,

"2nd mo. 14th, 1824.

"John Jay is a venerable old man in his seventy-eighth year. His son William, once a judge, with his wife and five children, all live with him; also a daughter who is a widow, and two single daughters. They are Episcopalians, but truly pious, and I was glad that I went. They told us how concerned they were for the persecution Friends now undergo on account of their objection to war, and that they highly disapproved of the present military measures of the Government, believing peace more likely to be preserved by avoiding preparations for defence. They assured us that, notwithstanding these measures, the view is rapidly spreading among the members of various religious denominations that war is inconsistent with Christianity.

"They mentioned how sorry they had been to find that Unitarian sentiments were creeping in among Friends. They had read with much satisfaction the London Epistle of last year (1823), and some others. The conversation turned upon the Bible Society, respecting which they gave explanations which proved so much to the purpose, that Jacob Conklin, one of the Friends who was with me, who had withdrawn from the Society, was induced to promise again to meet the Committee. Our views respecting the Scriptures were fully entered into, particularly our objection to calling them 'the Word of God,' believing that that name is in a peculiar manner appropriated to Him who is emphatically 'the WORD made Flesh.' We at the same time stated our firm belief that they were

'the words of God,' given by His inspiration and 'profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.'

"John Jay said that he attributed the spread of sceptical opinions very much to Calvinistic sentiments being so strongly upheld. His instructive remarks were peculiarly cordial to me, so that the visit was really like a 'brook by the way.' On meeting me, he said, 'I am always pleased to see my friends, and especially those who are of the household of faith. I make no distinction as to profession, when they are of this number.'"*

Whilst in New York, Anna Braithwaite was enabled to accomplish a visit to the families of Friends in that city, who were then very numerous. In this important engagement she was accompanied by her friend Ann Shipley. They probably paid about 176 visits, in which the opportunity was afforded for waiting upon the Lord and for any accompanying religious exercise that might arise. It was an engagement which was at that time peculiarly arduous, considering the state of religious conflict and agitation which then existed.

* Soon after Anna Braithwaite's return from her last visit to America, she was gratified by receiving from Peter Augustus Jay, the son of John Jay, a beautiful copy of Wilson's *American Ornithology*, with a letter under date 20th February, 1830, in which he says, "I hope that these volumes may serve to remind you of a country where, if you have undergone some trials, you have left many friends. During the past year, we have lost my excellent father and several relations. Warned as we daily are of our own mortality, it is wonderful that we should feel so secure as we usually do, and that we should make such feeble efforts to lay up treasures which will endure forever."

They entered upon the visit in the latter part of the 2nd mo., 1824; the last visit being paid on the 9th of the 4th mo. On some days they appear to have paid as many as ten visits.

It was during this visit that the following incident occurred.

TO HER HUSBAND.

"New York,

"2nd mo. 23rd, 1824.

"On First-day after the morning meeting, we called at Dr. Hosack's, one of the first physicians here. He is a Presbyterian, I believe, who lives in great style and whose wife appears to be sinking. She had sent many times to request me to go to see her, and, on Seventh-day, her husband called and urged it again. He is a learned and sensible man, and has an interesting family. I went in much trembling, and was invited upstairs.

"The mother, an interesting woman, was in bed; and her husband and children were all in the room. A more humbling season I never remember. The whole company were in tears; and a lovely boy, about fourteen, sobbed aloud."

Whilst engaged in these visits, she was cheered with the following letter

FROM HER FATHER.

"Birmingham,

"21st 3rd mo., 1824.

"As the Sabbath was ordained for a day of outward rest from our labours, so there is an inward Sabbath, which we must keep if we would renew our spiritual strength.

"I agree with thee that it is profitable to converse with religious people of other denominations. Many of them know the spirituality of the Gospel; and I can always say

with the Apostle, 'Grace be with all them that love our Lord Jesus Christ in sincerity.' He Himself has assured us that 'many shall come from the East and from the West, from the North, and from the South, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven.' I love to think of that great multitude which no man can number, of all nations and peoples and tongues, 'who stand before the throne and before the Lamb, clothed with white robes and palms in their hands.'

"I notice thy remarks on Bible Societies. I have attended many of the General Meetings much to my satisfaction, and have had many opportunities of enlarging on the universality of the Love of God, and of bringing before the persons assembled many of those heart-cheering texts which abound in the Holy Scriptures; which have been always most favourably received; so that I am convinced that the ears of the people in general are much more open to receive the glad tidings of the Gospel than narrow-minded men are apt to believe."

After the attendance of Philadelphia Yearly Meeting Anna Braithwaite writes

To Her Husband.

"Philadelphia,

"4th mo. 30th, 1824.

"The Yearly Meeting has been a most memorable time. The cause of Truth has indeed proved victorious. Last First-day at a very crowded meeting in Arch Street, I felt strengthened to rise. Gospel Truths came before me in a manner remarkable to myself; and the meeting was brought under a very solemn covering. A great number were present who were not members. The love and power of the Gospel have in an eminent manner accompanied the exercises of the faithful labourers; and bitter feelings being left without anything

to feed them, the ground has been cleared for pressing the Truth home in a very remarkable manner to the humbling and contriting of many minds. I paid a visit to the men's meeting when it might be said that Truth reigned over all. This was also the case in a meeting which it seemed best to appoint for the ministers and elders—the way not opening for full relief in their usual meeting.

"Oh! that the ground may be cleared of partialities and prejudices, and personal feelings; and that in the peaceable spirit of the Gospel, we may really prove that the weapons of our warfare 'are not carnal' but spiritual, and 'mighty through God to the pulling down of strongholds.'"

Soon after the Yearly Meeting in Philadelphia, Anna Braithwaite paid a short visit to Baltimore, previously to the attendance of the Yearly Meeting of New York.

To Her Husband.

"New York,

"5th mo. 24th, 1824.

"We returned to Philadelphia from Baltimore in the steamship line in one day, and were a good deal fatigued. My back having been painful for some time, I concluded to consult Dr. Parrish. He fully approved of my being cupped, and on Third-day about eight ounces of blood were taken very expeditiously by small cupping glasses. Partly from pain, and partly from the loss of blood, I felt my strength considerably reduced, but concluded to go as far as Burlington on Fourth day, Richard Jordan and Thomas Stewardson's daughter accompanying me. Israel W. Morris drove us. Dr. Parrish kindly met us at John Cox's, and prescribed a nourishing diet and bracing *régime*. Pursuing this, we accomplished our journey better than I expected, and I am much recruited, and able to attend the meetings, which are searching seasons."

After attending the Yearly Meeting at New York, she writes

To Her Husband.

"'Bonds and afflictions abide me.' This Yearly Meeting has been a memorable one. It is scarcely in my power to convey in writing what has passed. It has seemed as though the Prince of the power of the air has been rousing up a host to support the new doctrines of infidelity; but after close exercise and labour in six sittings of the Select Meeting, Truth was made eminently manifest, and I trust the chain is broken.

"Oh! couldst thou know what it has been my lot to suffer in this land, thy heart would be sorely distressed; but nevertheless I have a humble hope the work given me to do will be accomplished, and I permitted to return into the bosom of my family and Friends."

CHAPTER XII.

Return to England—Second visit to America 1825—Third visit 1827—Home life 1827-1850—The Beacon controversy—Extracts from private memoranda during these years.

IN the autumn of the year 1824 Anna Braithwaite returned to England, but in the spring of the following year she was engaged for several months in a second visit to America, and in the early part of the year 1827 she paid her third and final visit to that country, being in each of the two last visits accompanied by her husband. In each of the voyages the ship was under the able command of Captain James Rogers, in whose skill and seamanship she learned to place entire confidence. During the whole of this period her spinal affection continued to require almost constant attention. My father was in the habit of shaving her head, with the exception of the forehead, two or three times a week.

During one of these voyages she was pitched by a sudden lurch of the vessel from one side of the ship to the other, receiving injuries which placed her life for some time in considerable danger. From this, however, she was happily favoured to recover.

After the return of my dear parents from America, they were often visited by their relations and friends from a distance. I well remember the frequent visits of Dr. Christopher Wordsworth, then Master of Trinity College, Cambridge, who had, as will be recollected, married my mother's elder sister Priscilla, and of his brother, the poet, with his wife Mary Wordsworth, and their daughter Dora, as also of Sir Fowell Buxton and his sister Sarah Maria Buxton, and of Anna Gurney, of Northrepps Cottage, Cromer. Whenever American Friends were in England they greatly enjoyed a visit to my dear parents, who were always "given to hospitality." My dear mother had great powers of conversation, in which she was cordially seconded by my father; and the evenings of Quarterly Meetings, which were regularly held at Kendal, or any other similar opportunity, were always rich treats, where subjects of the highest interest were entered upon in a manner worthy of intelligent and immortal beings, realizing their responsibility to their God and Saviour. It is very striking and interesting to look back and remember how, without the stimulus of music or any other similar attempt at entertainment, the large companies assembled in my father's drawing-room often dispersed under a deep sense of gratification and thankfulness.

> Yes, theirs was converse such as it behoves
> Man to maintain and such as heaven approves.

My dear mother was now about forty years of

age, with a large family growing up, requiring her constant thought, but she still continued faithfully to labour in the ministry in her own Quarterly Meeting, and from time to time was engaged in wider service. Among other engagements, she visited with certificate Lancashire in 1832, Lancashire and Yorkshire in 1833, Dublin and the South of England in 1834, Carlisle in 1850.

About the end of 1833 my dear father was seized with Asiatic cholera during its first appearance in England. It is difficult now to realize the dread which then prevailed of this disease. It had already carried off Dr. Adam Clark and several other distinguished individuals. My dear mother was absent in Birmingham at the time. She returned at once and devoted herself for many months to the tender nursing which my father's illness required. He was at that time a very heavy man—probably about eighteen stone. During the illness which ensued he lost between seven and eight stone in weight. It was followed by a persistent attack of jaundice. During his convalescence he thought it right to accompany Elisha Bates in his travels in England and Ireland.

Of this illness my mother afterwards writes :—

"The unexpected call home was a trial of faith, but I feel bound to acknowledge that in this season of conflict I could say 'the eternal God was my refuge, and underneath were the everlasting arms,' and I was not left to doubt that all was in Wisdom."

The following extracts are from her private memoranda during these years. It was in the year 1830 that my father received an earnest request from his cousin, James Foster, that he would allow my eldest brother Isaac to go up to London to make a trial of the business of stockbroker. On this occasion she wrote :—

"8 mo. 18th, 1830.

"Our beloved son Isaac left home for London. We keenly feel parting with him, and our prayers are put up for his preservation. May he continue clothed with the Divine fear and may he be a true disciple of our crucified Saviour."

"3rd mo. 3rd, 1835.

"On Seventh-day evening, I and Caroline came back from London after an absence of ten weeks and three days, having been with our dear son Isaac. When I retrace the events attendant upon this absence and the evidence of the Providential care extended to us and those left behind, my heart overflows with gratitude to my Heavenly Father, who has sustained and protected us, and I am confirmed in the persuasion that all those who seek His counsel will realize in their experience the language, 'If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not, and it shall be given him.' I have left dear Isaac with the consoling belief that many of his bonds were broken, and that he is under the notice of his Heavenly Father for good. It is a great favour that he has known the blessed work of the Spirit in bringing him to repentance towards God, and faith towards our Lord Jesus Christ. May he live in watchfulness and prayer, that he may grow in grace, and prove by his fruits that he is a true disciple. I find my dearest friend better than when I left home, yet I should gladly see him stronger in body ; in mind, I never knew him more vigorous, and the evident enlargement

in Christian experience added to undeviating uprightness and firmness in what he believes to be right, both in faith and practice, render him invaluable as a bosom friend and most tender husband, judicious father and a religious counsellor. I have thought, too, that our precious young people not only love their Saviour, but evince tenderness of conscience and increased humility and watchfulness. I dare not flatter them, but I desire their encouragement, and, O gracious God, thou alone knowest the fervency of spirit with which I crave preservation on every hand that I may, vile and helpless as I know myself to be, know Thy blessed Spirit to strengthen me with might in the inner man to be true in my allegiance to Thee, and in upholding, as Thou mayest give ability, the faith of the Gospel. Enable me to live in Thy fear, and in all humility to prove in life and conversation that I love Thee and desire to serve Thee; keep me from being a stumbling-block in my own dear domestic circle, and among those by whom I am surrounded. In a day of proving, hide me as in the secret of Thy pavilion, and cause all the arrows of those who seek my life to fall harmless at my feet, and, for Christ's sake, mayest Thou forgive those who know not what they do."

The next extract refers to some of the difficulties attendant upon the "Beacon" controversy, which led to a considerable secession in the meeting at Kendal :—

"1st mo. 4th, 1838.

"When confined by illness, my mind has of late been much drawn into retirement. There have been many proving seasons in my eventful life, when communion with God and secret prayer have been my only refuge, and when I saw no way to take any active steps to correct those things which I have nevertheless deeply deplored. This morning, as I was meditating upon our peculiar trials, I remembered the example of our blessed Saviour with regard to prayer, that He was

all night in prayer to God, that in His agony He withdrew from His disciples to pray, and I felt afresh confirmed in the efficacy of private prayer, and that for me this is a time when this is my especial duty and privilege. I have longed to go to meeting, my heart is full of love and sympathy for my friends. I think I do comprehend their varied views and conflicts, and gladly would I break down the partition wall which exists, but I believe the language applies to these things 'this kind goeth not out but by prayer and fasting.' The call to some of us is to be found thus watching before the Lord. Almighty Father! for the sake of Thy dear Son, our adorable Saviour, enable us to cast our burthen upon Thee, with believing hearts that Thou wilt sustain us."

1841.

"As I have been led this evening to meditate on the goodness and mercy which have followed me all my life long, and upon my great distance from the standard of holiness set before us in the Gospel of Jesus Christ, my heart has been afresh contrited and humbled, and I can adopt the language, 'I abhor myself, and repent in dust and ashes.' O Thou blessed Saviour, through whom I look for forgiveness of my many transgressions, enable me to live more entirely unto Thee, strengthen my weak faith, and by the Holy Spirit give me more abounding gratitude and praise, and make me more constant and fervent in prayer, that through Thee, O Thou infinitely glorified High Priest, my soul may pour out its wants to God. O my Heavenly Father, make me as clay in the hands of the potter, suffer not any secret workings of pride or self-love to keep me from that entire surrender of my will to Thy holy will, which Thou wouldst call for at my hands. I am now in my fifty-third year. Sometimes my heart and flesh are ready to fail in thinking how little progress I have made in the way cast up for the ransomed and redeemed to walk in. Oh! for the sanctification of the Spirit. The belief of the truth has been precious to me from a child. Some speak much

of the danger of a legal spirit in dwelling upon the necessity of purification of heart, and would never quote the language 'be ye perfect, even as your Father who is in Heaven is perfect.' How much so ever the individual believer may feel his transgressions, he can never press too much after the experimental and practical application of the faith which works by love, and purifies even the thoughts and intents of the heart. The more the sanctification of the Spirit is witnessed, the more humble and contrite shall we be, and the more shall we realize that we are saved by grace through faith, and that not of ourselves, it is the gift of God; and the more we are brought under the power of Christ within us, the more shall we be deepened in a sense that it is only through His mediation and atonement, that poor, evil, fallen man can ever know his sins blotted out, and his iniquities covered, and be clothed with the wedding garment."

"1st mo: 3rd, 1842. This day my beloved husband enters on his sixty-second year, and on the 27th of last month I entered on my fifty-fourth year. Many changes have taken place since our last birthdays. In England, and in America, several near and dear to us in the bonds and fellowship of the Gospel have been called from works to rewards. Very humbling has been the review of the past; the unwatchful moments, the omissions and commissions all through want of attention to the influences and operations of His Spirit, who continues to be the leader and commander of His people, and very humbling also has been the sense of the goodness and mercy that have followed me through all even to the present time, forgiveness through the atonement of our blessed Saviour for sins that are passed, and strength in my exceeding weakness for the time to come. Oh! for more watchfulness unto prayer, and more close attention to my Heavenly Guide. Sometimes the remembrance of unguarded thoughts and words and looks is almost overwhelming after having experienced the condescending goodness of my Divine Master in employing such a

poor creature to proclaim to others His mercies and His judgements: it is cause for deep humiliation that not a day should pass without yielding to some weakness or other, some hasty word or thought. I have often a solemn fear lest the blessed doctrine of Atonement, that immutable provision of a gracious God by which He is just, and the justifier of him that believeth in Jesus, should ever be permitted by me to lull into ease, and to afford excuse for failings which He who died for me would give me the victory over, were I more constantly to live under the secret operations of His power, and if I were more obedient to the manifestations of His will. There is great need to guard against a partial view of Christian doctrine. There is great need to be taught of God how to apply, and how to understand His counsels. He teaches His humble followers to appreciate the fulness of the Gospel, to realize its power, to know it to be glad tidings to their souls. He gives them to experience that repentance towards God, and faith towards our Lord Jesus Christ, are in their true character intimately connected with the illuminating life-giving power of the Holy Spirit, that where Christ's power is inwardly known and submitted to, there and there only is found the true apprehension of our dependence for acceptance, upon His meritorious death and sufferings and the true meaning of that emphatic appellation 'The Lord our righteousness.' "

"1st mo. 12, 1843. This morning, my beloved daughter Anna left us to join dear Bevan in London. She has spent nearly three months at home, during which I have been more of an invalid than for several years past, and the uncertainty of my life was never more abidingly in my thoughts. To have a daughter's kind attentions has been a great solace, and we have been sweetly united in spirit, and strength has been afforded to dwell on those eternal truths in which we can rejoice together. Oh! how I long for more of the sanctification of the spirit, how deeply have I renewedly felt this winter my

many transgressions, my distance from the standard at which I have from a child aimed. I feel not only the infirmities of the natural heart, but I deeply feel that Satan is still permitted to buffet me, and that, but for the shield of faith, he would prevail. Oh! for more constant abiding in Him, who is strength in weakness, and through whom alone we can have for a helmet the hope of salvation."

"9th mo. 12th, 1845. My mind has been of late introduced into a pretty close review of my past life, and in retracing the early and powerful visitations of the grace of God, how humiliating is the sense of my shortcomings and my distance from the standard which is given to us in the Gospel of our Holy Redeemer. Never did I more abhor myself nor feel more need to repent in dust and ashes. A naturally irritable temper not yet leavened into the meekness and gentleness which becomes the followers of Christ; pride springing up where it was least expected, and impatience with others, and especially with myself, so that when buffeted by the messenger of Satan, there is a great tendency to turn away from that watchfulness unto prayer, in which alone we can hope for fresh supplies from Him who said 'My grace is sufficient for thee, My strength is made perfect in weakness.' For most of the early part of the summer my heart was often clothed with love to Him who first loved us. The liberty and enlargement of spirit enjoyed, both in silent communion with God and in speaking in His name, accompanied with a gratitude and praise, comforted my soul. Truly I felt Christ to be precious. His love and faithfulness as our Teacher, High Priest and Intercessor were almost constantly a source of rejoicing, and now when the withdrawal of the sensible enjoyment of these blessed realities leads to deep searching of heart, when past sins rise again into view, when present weakness seems almost to overwhelm, O my soul, cast not away thy confidence. O Lord, enable me to keep hold of faith in Thee, and to press

towards the mark for the prize of our high calling of Thee i Christ Jesus.

"Keep me humble, and grant faith and patience in ever conflict through which Thou mayest permit me to pass an under the sense of Thy goodness, contrite my heart to prais and magnify Thy name."

"7th mo. 25th, 1846. O merciful Heavenly Father I beseech Thee in the name of Thy dear Son to wash me from mine iniquity, and cleanse me from my sins, and to enable thy poor erring servant to maintain the warfare, having the shield of faith, whereby all the fiery darts of the wicked one may be quenched. Thou only knowest how lively and strong are my soul's enemies, and to Thee do I turn with confusion of face, that through unwatchfulness they so often prevail. Keep the door of my lips, that I sin not with my tongue, and, O Lord, strengthen me to maintain the watch in the night seasons, when Thy presence which is better than life seems withdrawn. Bring me more and more into the state of a little child, teachable, gentle, and easy to be instructed."

"4 mo. 24th, 1847. We returned home last week from Durham, having paid truly satisfactory visits to our relations and friends at Darlington and Newcastle. It has been refreshing to my mind to mingle with these beloved ones in the unity of the Spirit, and to feel this precious influence to cement our souls in the bond of peace. The interchange of thought under these feelings often proves of essential benefit to me, the least of all who love our adorable Saviour. The extension of His care and guidance fills my heart at times with gratitude and praise. He has been strength in weakness, riches in poverty, and a very present help in the time of need, and the sense of late of His leading beside the still waters, after much inward conflict, has been confirming to my faith. How I long for all our dear children to be established in faith in Christ in the fulness of His Divine character and attributes, that they may

believe in His voice within them to direct their steps, and in Him as their High Priest, without the intervention of man, having constant access to our Father who is in Heaven, through His beloved Son. Thus may they realize the faith which works by love and purifies the heart, ever deepened in the sense that all their dependence is in Him, who shed His blood for our sins, and who can alone clothe us with the wedding garment."

To KENDAL MONTHLY MEETING.

"10th mo. 27th, 1847.

"DEAR FRIENDS,

"Being prevented by illness from attending the Monthly Meeting, I hereby return the minute granted to me in Fourth month last. In doing this, I must acknowledge with thankfulness that, accompanied by my beloved husband, I have been enabled to visit all the Meetings within the limits of this Quarterly Meeting, and the families of Friends in most places; also to hold many meetings for those not of our Society, and that, from day to day, that gracious declaration has been realized, 'My grace is sufficient for thee'; and although deeply sensible of weakness and insufficiency, yet was my soul stayed on our dear Lord and Master, who strengthened me from season to season for this labour of love. His injunction, 'when ye have done all, say ye are unprofitable servants,' has been feelingly brought home in concluding this little service, and the peace which has been mercifully my portion is received as being only of grace, and not of debt. I am with love,

"Your friend,

"ANNA BRAITHWAITE."

"11th mo. 17th, 1850.

"I am at home from meeting with the remains of a severe cold. Reading some of the Psalms has been attended with sweet feelings, I trust granted by the Comforter, even the Spirit of Truth, who takes of the things of Christ, and shows

them to the believing soul. Surely the experience of David is among these. He ate of the same spiritual meat, and he drank of the same spiritual drink, even of the rock that followed him, and that Rock was Christ. 'The secret of the Lord is with them that fear Him, and He will show them His covenant.' I can with reverent thankfulness acknowledge that this has been realized by one of the weakest and most unworthy of the Lord's children. In the midst of the furnace of affliction, how precious has the covenant of God in His beloved Son been to my soul, how inexpressibly consoling the sense of access to my Heavenly Father by the blood of Jesus. In the almost overwhelming sense of my impotence and infirmities, how precious has it been to bring my tenderly beloved children to the throne of grace in fervent prayer. This morning according to my usual practice, these dear ones and their little ones were thus remembered soon after awaking from sleep, and I have of late been favoured with the evidence of access in my prayers in a more than common degree, and have found much peace this day in this exercise. It is much more habitual with me, than it used to be when things occur which give me uneasiness, and when I observe what needs improvement in my family, or in any individual member of it, to resort to prayer on account of these things, and on my own behalf that I may be wisely directed in speaking or in silence. I say habitual, because I thankfully believe that in spiritual experience, the teaching of the Spirit does lead to what may aptly be termed, habitual seeking after communion with God. We lose much and deprive ourselves of many blessed privileges, because we do not practically believe as we ought to do in the perceptible teaching of the Holy Spirit. Some have the fear that such a belief savours of presumption. Let such ask themselves whether it is not a much more presumptuous thing to think that we can lead a life of faith without this teaching, this immediate guidance. Faith is the gift of God bestowed by the Holy Ghost, and sustained from day

to day by Him. In its exercise we are taught of the Spirit what to do and what to avoid. Herein is the obedience of faith. That which is given by inspiration of God in the Holy Scriptures is sealed upon our minds by the same Divine teacher. The precepts of Christ are thus felt to be of imperative obligation, and their application to us inseparably connected with the life which the believer now lives in the flesh by the faith of the Son of God, who loved us, and gave Himself for us. This perceptible teaching of the Spirit discloses to us our several callings in the Church, the gift which is bestowed upon each of us: we are prepared for its exercise under the anointing of the Head of the Church, and taught how and when and where He leads in its exercise."

CHAPTER XIII.

1851-1854.

Yearly Meeting 1851—Her son Bevan's marriage—Family bereavements—Description of her husband's character—Visit from Israel W. Morris—Reminiscences of America and her travelling companions—Description of life at Scotby—Retrospect of her own life—Visit from her son Isaac and his wife.

———

" Scotby,

" 12th mo., 15th, 1851.

"WE came here about four weeks since after a memorable summer. My dear husband and I attended the Yearly Meeting and my mind was deeply exercised both before going and whilst there from day to day: it has ever felt to me to be a great privilege to mingle with friends in this annual solemnity, and never more so than at this time. My spirit was bowed before the Lord and clothed with that love which craves the spiritual growth of all. Truly it is my experience to be in weakness and in fear in our meetings, having an awful sense of the danger of moving unbidden, even in remarks respecting the discipline.

" My blessed Master was strength in my weakness

and opened the way from sitting to sitting to relieve my mind on various subjects, which had again and again pressed upon it. There was much sisterly condescension throughout, a strengthening current of unity to be felt underneath with many known and unknown personally; at the same time there was the saddening sense of bonds of prejudice, and of limited views of Divine truth on the part of some dear and valued friends, who I would hope and believe are of the upright in heart, who will be taught in the school of Christ many lessons not yet learnt. When I retrace the dealings of my Heavenly Father, and call to mind the rebellion of my proud heart against the humbling nature of the Gospel in its fulness and freeness, and in its application to every condition, how patient ought I to be with such. O Lord, keep me in true humility, and write the law of love and kindness indelibly upon my heart; make me patient towards all and alive to tender sympathy with the sufferings and conflicts of others. I am truly a monument of Thy grace, a brand plucked out of the burning. Carry on Thy blessed work in my heart that every thought may be brought into captivity to the obedience of Christ. We had a sweet visit to Joseph and Caroline, their children are in excellent training, and very lovely and amiable; we felt also much comforted with ten days with Isaac and Louisa; my soul rejoiced in the evidence of their growth in grace and their pious concern for their seven lively and most interesting children.

"We spent nearly two weeks at Farm and Wake Green, and saw, to our refreshment, our numerous dear relatives and many friends in and near Birmingham. Our venerable sister Lloyd, in her eighty-fourth year, is full of spiritual and mental vigour; it was instructive to be with her and to mingle in Christian fellowship and in adoration and praise to Him who hath called us out of darkness into His marvellous light. It is peculiarly animating to see greenness in old age. May my soul cleave to my dear Saviour, and His blood and righteousness as my only hope of salvation. Bingley, the home of my childhood, is no more; it was sold by my nephews, being undermined by a railway tunnel. The Exhibition which Prince Albert patronized by his presence was there, and afterwards the excellent house was pulled down, and the beautiful oak floors, stairs, etc., etc., sold for a large sum. The premises are now converted into commercial warehouses, etc., etc. My dear sister James Lloyd, and the amiable circle of children around her, call forth much affection and sympathy; their dear father, my only surviving brother, being unable from mental imbecility to reside at home. It is a great consolation to know that long before the illness which left this distressing result, his mind was brought to deep feeling on religious subjects; he came to his Saviour in brokenness of spirit, and in true repentance and living faith he could adopt the language, 'it is a true saying and worthy of all acceptation that Jesus Christ came into the world to save sinners of whom I am chief.'

Such instances as my dear brother's show us that our faculties are not our own nor at our own command. God can weaken them, by physical or other means, at His pleasure, and He is pleased to teach us by thus dealing at times even with the excellent of the earth that the present time is only ours, if our peace be made with God by faith in our Lord Jesus Christ, and all we are and have devolved to Him in health—come what will—our life will be hid with Christ in God, in time and eternity. O my soul, receive this humbling dispensation with a submissive not a desponding spirit: work whilst it is called to-day, for the night cometh, and thou knowest not how or how soon, wherein no man can work."

"12 mo. 17th. We returned home to our Quarterly Meeting and were favoured to find our family circle in health excepting our dear Charlotte, who has a truly suffering constitution, and bears up under many conflicts of flesh and spirit. How do I desire for her and all our children that they may realize true submission to the work of the Holy Spirit, that they may know Him as their ever present Comforter, taking of the things of Christ and showing them to their souls. In the eighth month, we came to Scotby for a week, and made arrangements for dear Bevan to bring his wife here after their marriage on the 27th; it was a week of sweet refreshment. The peace of God which passeth understanding was remarkably our portion. We were much out in the field and garden, and spent a good deal of time in reading together.

We took tea at our dear friend, Thomas Bulman's, and made a few calls in Carlisle. Joseph and Caroline and their party of fifteen came to our house on the 22nd, and it was cause of thankful rejoicing to have our precious children and grandchildren under our roof. They had taken Yewbarrow Lodge for two months and only stayed at Kendal till the 27th. We left them on the 25th, to go to our dear son Bevan's marriage; dear Foster accompanied us. We spent Second-day night with our beloved sister Lloyd at Farm, and with our brother Pearson and niece Agatha went the following day to Banbury, where our dear son Bevan's marriage was accomplished on the 27th. His dear Martha greeted us warmly and we felt at home under her valued parents' roof. The marriage was most agreeably conducted and we were favoured with a good meeting. Bevan and his friend spoke very feelingly. The arrangements afterwards were such as became Christian professors; all the large company seemed at ease, innocent cheerfulness prevailed, and after dinner we had a sweet religious opportunity. The bride and bridegroom took their departure soon after. We went to Eatington the following day to our beloved nephew, W. B. Lowe. His father married one of my early and intimate friends who is now no more in this world, but gone before to her heavenly home. Jeffery B. Lowe is a man of deep thought and comprehensive reading, naturally retiring and consequently too little known, and perhaps his diffidence has limited his usefulness."

"12th mo. 4th, 1853, First-day. I am at home from meeting, the day being oppressive to my breathing. It is always a trial to my feelings to be deprived of the high privilege of assembling with my friends for the solemn purpose of Divine worship, and to let my beloved husband go without me. May the Lord comfort his soul and bless by His presence all who meet in His name this day. The last two weeks have been marked by events which have deeply affected us. On the 23rd ultimo, our dear brother, George Braithwaite, peacefully breathed his last in his seventy-sixth year. He had been at times an invalid for ten years, and the last two years suffered much from disease of the lungs, which confined him to the house, and for more than a year to his room and chiefly to his bed. It was thirty years ago that his sainted wife, my precious sister Mary, died in the same room. She was ripe for Heaven and meekly bowed in submission to her many tribulations, leaning with reverent, humble heart on her Saviour. To her it was an especial mercy to be early removed from a world of care, with which she was little calculated from her sensitive nature to contend, yet to her family it was an irreparable loss. The death of our dear brother brings with it many past scenes in which he was associated. My dear husband and he were brought up together at home, continued there during their apprenticeship to their father, were partners in business till seven years ago, and now the earthly tie is severed, and it is permitted that the survivors should sorrow

for a season; but, blessed be the name of our God, it is also of His mercy that we sorrow not as those who have no hope, but are of them who rejoice in the good hope, through grace, for the loved ones gone before, as well as for those left to run a little longer in the race set before us.

"On the 27th ultimo, my beloved brother, James Lloyd, died in his seventy-eighth year; he had for many years been unable to pursue his usual habits from the effect of a brain fever, and for more than a year was seldom heard to speak. He was a truly affectionate brother, and with all his other important engagements wrote frequently long and informing letters to me till his illness. His devoted wife, now a widow of fourscore years, claims tender sympathy, she was a faithful companion and never spared herself to comfort and sustain him in the hour of conflict and trial. May the Lord be near to her drooping mind, and give her to see with increased clearness, the riches of His love in Jesus Christ our Lord."

"1st mo. 1st, 1854. The last year has been a remarkable one to us; our dear brother George Braithwaite, and my beloved brother James Lloyd, have been taken to their heavenly home, our dear nephew Samuel Howard has been deprived of his lovely bride, two weeks after their return from their wedding tour on the continent; the home beautifully fitted up for her reception received her an invalid, and she neither went out from it nor were her clothes

unpacked. Surely there is an especial purpose of love to the large circle of young cousins; may it be accomplished, and may their hearts be given up to the work of God within them, and to His service, living not unto themselves, but to Him who died for them and rose again. On the 27th ult. was my sixty-fifth birthday, and the third of this month will be my dear husband's birthday; very humbling ought to be on my part the review of the past. Obedience has not kept pace with knowledge: I have often been too hasty in giving expression to my views and feelings, and not always so patient as I ought with my bodily infirmities; they have been for many years very suffering ones, requiring the constant exercise of faith to keep on in my daily duties, but He who has permitted them is ever near to be strength in weakness, and it is for want of a closer walk with Him that impatience appears. My precious husband's example preaches loudly to all around him; humble, watchful, submissive under trials, ever on the watch to do good to the afflicted whether in body or mind, cheerful without foolish jesting, unselfish in all his habits, blameless in his life and conversation, never listening to evil reports, his countenance beaming with that heavenly love which in cases of peculiar unkindness leads him to return good for evil. O Lord, I thankfully acknowledge thy unbounded mercies to us and our children. Be very near to my beloved husband and pour into his heart the rich consolations of thy love in Jesus Christ our Lord,—enable him to pursue,

towards the mark for the prize of our high calling of Thee in Christ Jesus.

"Keep me humble, and grant faith and patience in every conflict through which Thou mayest permit me to pass and under the sense of Thy goodness, contrite my heart to praise and magnify Thy name."

"7th mo. 25th, 1846. O merciful Heavenly Father, I beseech Thee in the name of Thy dear Son to wash me from mine iniquity, and cleanse me from my sins, and to enable thy poor erring servant to maintain the warfare, having the shield of faith, whereby all the fiery darts of the wicked one may be quenched. Thou only knowest how lively and strong are my soul's enemies, and to Thee do I turn with confusion of face, that through unwatchfulness they so often prevail. Keep the door of my lips, that I sin not with my tongue, and, O Lord, strengthen me to maintain the watch in the night seasons, when Thy presence which is better than life seems withdrawn. Bring me more and more into the state of a little child, teachable, gentle, and easy to be instructed."

"4 mo. 24th, 1847. We returned home last week from Durham, having paid truly satisfactory visits to our relations and friends at Darlington and Newcastle. It has been refreshing to my mind to mingle with these beloved ones in the unity of the Spirit, and to feel this precious influence to cement our souls in the bond of peace. The interchange of thought under these feelings often proves of essential benefit to me, the least of all who love our adorable Saviour. The extension of His care and guidance fills my heart at times with gratitude and praise. He has been strength in weakness, riches in poverty, and a very present help in the time of need, and the sense of late of His leading beside the still waters, after much inward conflict, has been confirming to my faith. How I long for all our dear children to be established in faith in Christ in the fulness of His Divine character and attributes, that they may

believe in His voice within them to direct their steps, and in Him as their High Priest, without the intervention of man, having constant access to our Father who is in Heaven, through His beloved Son. Thus may they realize the faith which works by love and purifies the heart, ever deepened in the sense that all their dependence is in Him, who shed His blood for our sins, and who can alone clothe us with the wedding garment."

To KENDAL MONTHLY MEETING.

"10th mo. 27th, 1847.

"DEAR FRIENDS,

"Being prevented by illness from attending the Monthly Meeting, I hereby return the minute granted to me in Fourth month last. In doing this, I must acknowledge with thankfulness that, accompanied by my beloved husband, I have been enabled to visit all the Meetings within the limits of this Quarterly Meeting, and the families of Friends in most places; also to hold many meetings for those not of our Society, and that, from day to day, that gracious declaration has been realized, 'My grace is sufficient for thee'; and although deeply sensible of weakness and insufficiency, yet was my soul stayed on our dear Lord and Master, who strengthened me from season to season for this labour of love. His injunction, 'when ye have done all, say ye are unprofitable servants,' has been feelingly brought home in concluding this little service, and the peace which has been mercifully my portion is received as being only of grace, and not of debt. I am with love,

"Your friend,

"ANNA BRAITHWAITE."

"11th mo. 17th, 1850.

"I am at home from meeting with the remains of a severe cold. Reading some of the Psalms has been attended with sweet feelings, I trust granted by the Comforter, even the Spirit of Truth, who takes of the things of Christ, and shows

them to the believing soul. Surely the experience of David is among these. He ate of the same spiritual meat, and he drank of the same spiritual drink, even of the rock that followed him, and that Rock was Christ. 'The secret of the Lord is with them that fear Him, and He will show them His covenant.' I can with reverent thankfulness acknowledge that this has been realized by one of the weakest and most unworthy of the Lord's children. In the midst of the furnace of affliction, how precious has the covenant of God in His beloved Son been to my soul, how inexpressibly consoling the sense of access to my Heavenly Father by the blood of Jesus. In the almost overwhelming sense of my impotence and infirmities, how precious has it been to bring my tenderly beloved children to the throne of grace in fervent prayer. This morning according to my usual practice, these dear ones and their little ones were thus remembered soon after awaking from sleep, and I have of late been favoured with the evidence of access in my prayers in a more than common degree, and have found much peace this day in this exercise. It is much more habitual with me, than it used to be when things occur which give me uneasiness, and when I observe what needs improvement in my family, or in any individual member of it, to resort to prayer on account of these things, and on my own behalf that I may be wisely directed in speaking or in silence. I say habitual, because I thankfully believe that in spiritual experience, the teaching of the Spirit does lead to what may aptly be termed, habitual seeking after communion with God. We lose much and deprive ourselves of many blessed privileges, because we do not practically believe as we ought to do in the perceptible teaching of the Holy Spirit. Some have the fear that such a belief savours of presumption. Let such ask themselves whether it is not a much more presumptuous thing to think that we can lead a life of faith without this teaching, this immediate guidance. Faith is the gift of God bestowed by the Holy Ghost, and sustained from day

to day by Him. In its exercise we are taught of the Spirit what to do and what to avoid. Herein is the obedience of faith. That which is given by inspiration of God in the Holy Scriptures is sealed upon our minds by the same Divine teacher. The precepts of Christ are thus felt to be of imperative obligation, and their application to us inseparably connected with the life which the believer now lives in the flesh by the faith of the Son of God, who loved us, and gave Himself for us. This perceptible teaching of the Spirit discloses to us our several callings in the Church, the gift which is bestowed upon each of us: we are prepared for its exercise under the anointing of the Head of the Church, and taught how and when and where He leads in its exercise."

intended to be there. She died on the 2nd inst, about half past two o'clock a.m.; her end was peace. During a long illness her mind was remarkably sustained in humble reliance upon her Saviour, and gratitude and praise for the abounding mercies of her long pilgrimage were often expressed. The night watches amidst bodily suffering were frequently passed in planning for the relief and comfort of the poor and afflicted. Truly she exemplified the language, 'the just shall live by faith,' also 'the path of the just is a shining light—shining more and more unto the perfect day.' *Our* generation is rapidly passing away. There is no *gloom* in this thought to my feelings; this is of the Lord's mercy, because He deals gently with His weakest children, and in removing their earthly props and casting a shade over earthly enjoyments, He calms the mind by His presence and brings home with increased fulness the good hope through grace for those who are gone before, and for ourselves who remain a little longer in the church militant. This day, when the remains of our precious sister have been deposited in the silent grave, has been a solemn one to me. My beloved daughter, Susan, spent the morning with me, and read to me the Epistle to the Philippians and the 103rd Psalm. It has been a season of tender sympathy with the family of the beloved one who has entered into the joy of her Lord. The centre of an unusually large circle is removed, *we feel* that we also have sustained a loss that can never be made up to us in this world. It has been also a season of

and opened the way from sitting to sitting to relieve my mind on various subjects, which had again and again pressed upon it. There was much sisterly condescension throughout, a strengthening current of unity to be felt underneath with many known and unknown personally; at the same time there was the saddening sense of bonds of prejudice, and of limited views of Divine truth on the part of some dear and valued friends, who I would hope and believe are of the upright in heart, who will be taught in the school of Christ many lessons not yet learnt. When I retrace the dealings of my Heavenly Father, and call to mind the rebellion of my proud heart against the humbling nature of the Gospel in its fulness and freeness, and in its application to every condition, how patient ought I to be with such. O Lord, keep me in true humility, and write the law of love and kindness indelibly upon my heart; make me patient towards all and alive to tender sympathy with the sufferings and conflicts of others. I am truly a monument of Thy grace, a brand plucked out of the burning. Carry on Thy blessed work in my heart that every thought may be brought into captivity to the obedience of Christ. We had a sweet visit to Joseph and Caroline, their children are in excellent training, and very lovely and amiable; we felt also much comforted with ten days with Isaac and Louisa; my soul rejoiced in the evidence of their growth in grace and their pious concern for their seven lively and most interesting children.

then take a ramble, my I. B. kindly drawing me in the garden chair; he feeds the poultry, etc., then we write letters, I attend to domestic arrangements and other duties, and at one again enjoy the garden and field till two, the afternoon is partly occupied with another ride in the garden chair, tea and then reading. We are now reading Bevan's memoir of J. J. Gurney with which we are deeply interested, and we are thankful that our beloved son has been enabled to execute this important work with discrimination and judgement, interspersing observations of a very instructive character. May the Divine blessing accompany the perusal of it to many minds. After supper at nine, we read a psalm before retiring for the night. I have, of late, been especially impressed with the duty and privilege of thanksgiving in connection with prayer and supplication; it is enjoined by the Apostle in these remarkable words, 'in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God.'"

"10th mo. 24th, 1854. We parted this afternoon from our beloved son and daughter Bevan, and their two sweet little girls, after a sojourn at Scotby, during which dear Bevan was engaged in a mission of gospel love within the compass of Cumberland and Northumberland Quarterly Meeting. They came here nearly two weeks ago. His amiable and devoted wife carries out her Christianity in the daily walk of life,

Such instances as my dear brother's show us that our faculties are not our own nor at our own command. God can weaken them, by physical or other means, at His pleasure, and He is pleased to teach us by thus dealing at times even with the excellent of the earth that the present time is only ours, if our peace be made with God by faith in our Lord Jesus Christ, and all we are and have devolved to Him in health—come what will—our life will be hid with Christ in God, in time and eternity. O my soul, receive this humbling dispensation with a submissive not a desponding spirit: work whilst it is called to-day, for the night cometh, and thou knowest not how or how soon, wherein no man can work."

"12 mo. 17th. We returned home to our Quarterly Meeting and were favoured to find our family circle in health excepting our dear Charlotte, who has a truly suffering constitution, and bears up under many conflicts of flesh and spirit. How do I desire for her and all our children that they may realize true submission to the work of the Holy Spirit, that they may know Him as their ever present Comforter, taking of the things of Christ and showing them to their souls. In the eighth month, we came to Scotby for a week, and made arrangements for dear Bevan to bring his wife here after their marriage on the 27th; it was a week of sweet refreshment. The peace of God which passeth understanding was remarkably our portion. We were much out in the field and garden, and spent a good deal of time in reading together.

truly satisfactory visit two weeks ago. Very much had been passed through since we last met; these dear ones have indeed been tried in the furnace of affliction. In it they have not been forsaken; and the refining process has evidently been carried on, so that we felt called upon to praise and magnify the Lord for His goodness, and to rejoice because of His faithfulness in sanctifying trials, all the more bitter for not coming immediately from His Divine hand, but from near and dear friends. We had much sweet interchange of sentiment, and most endearing affectionate intercourse, rendered truly precious by the cementing bond of Christian fellowship. May our beloved son be strengthened from day to day to persevere in the path of uprightness and integrity in all his concerns, which he has from a boy remarkably kept to, and may he continue to live near to his Lord and Saviour, and realize His gracious language, 'My grace is sufficient for thee; my strength is made perfect in weakness.' Under the renewed sense of the love of God, in Christ Jesus our Lord, which has been enjoyed in a more than usual degree, during my short illness, since our beloved children left us, I adopt the words, 'Bless the Lord, O my soul, and all that is within me bless His holy name.'"

"12th mo. 4th, 1853, First-day. I am at home from meeting, the day being oppressive to my breathing. It is always a trial to my feelings to be deprived of the high privilege of assembling with my friends for the solemn purpose of Divine worship, and to let my beloved husband go without me. May the Lord comfort his soul and bless by His presence all who meet in His name this day. The last two weeks have been marked by events which have deeply affected us. On the 23rd ultimo, our dear brother, George Braithwaite, peacefully breathed his last in his seventy-sixth year. He had been at times an invalid for ten years, and the last two years suffered much from disease of the lungs, which confined him to the house, and for more than a year to his room and chiefly to his bed. It was thirty years ago that his sainted wife, my precious sister Mary, died in the same room. She was ripe for Heaven and meekly bowed in submission to her many tribulations, leaning with reverent, humble heart on her Saviour. To her it was an especial mercy to be early removed from a world of care, with which she was little calculated from her sensitive nature to contend, yet to her family it was an irreparable loss. The death of our dear brother brings with it many past scenes in which he was associated. My dear husband and he were brought up together at home, continued there during their apprenticeship to their father, were partners in business till seven years ago, and now the earthly tie is severed, and it is permitted that the survivors should sorrow

them to the believing soul. Surely the experience of David is among these. He ate of the same spiritual meat, and he drank of the same spiritual drink, even of the rock that followed him, and that Rock was Christ. 'The secret of the Lord is with them that fear Him, and He will show them His covenant.' I can with reverent thankfulness acknowledge that this has been realized by one of the weakest and most unworthy of the Lord's children. In the midst of the furnace of affliction, how precious has the covenant of God in His beloved Son been to my soul, how inexpressibly consoling the sense of access to my Heavenly Father by the blood of Jesus. In the almost overwhelming sense of my impotence and infirmities, how precious has it been to bring my tenderly beloved children to the throne of grace in fervent prayer. This morning according to my usual practice, these dear ones and their little ones were thus remembered soon after awaking from sleep, and I have of late been favoured with the evidence of access in my prayers in a more than common degree, and have found much peace this day in this exercise. It is much more habitual with me, than it used to be when things occur which give me uneasiness, and when I observe what needs improvement in my family, or in any individual member of it, to resort to prayer on account of these things, and on my own behalf that I may be wisely directed in speaking or in silence. I say habitual, because I thankfully believe that in spiritual experience, the teaching of the Spirit does lead to what may aptly be termed, habitual seeking after communion with God. We lose much and deprive ourselves of many blessed privileges, because we do not practically believe as we ought to do in the perceptible teaching of the Holy Spirit. Some have the fear that such a belief savours of presumption. Let such ask themselves whether it is not a much more presumptuous thing to think that we can lead a life of faith without this teaching, this immediate guidance. Faith is the gift of God bestowed by the Holy Ghost, and sustained from day

to day by Him. In its exercise we are taught of the Spirit what to do and what to avoid. Herein is the obedience of faith. That which is given by inspiration of God in the Holy Scriptures is sealed upon our minds by the same Divine teacher. The precepts of Christ are thus felt to be of imperative obligation, and their application to us inseparably connected with the life which the believer now lives in the flesh by the faith of the Son of God, who loved us, and gave Himself for us. This perceptible teaching of the Spirit discloses to us our several callings in the Church, the gift which is bestowed upon each of us: we are prepared for its exercise under the anointing of the Head of the Church, and taught how and when and where He leads in its exercise."

"5th mo. 13th, 1855. At home from meeting, having local ailments that now and then prevent my having the privilege of assembling with my friends. Very much has transpired to render the last year a memorable one. An affection of the head and eyes often deprives me of the power of writing without great difficulty, and my full heart cannot therefore give vent to the overflowings of gratitude or to its conflicts.

"This time twelve months ago we were at Manchester on account of the severe illness of my beloved sister, Olivia James. We paid a comforting visit to her and my brother, and left them in much unity of spirit, my dear sister being considerably better. We then spent a month sweetly and peacefully together at Scotby, returning to our Quarterly Meeting in the Seventh month, after which we were summoned to Summerville by the sudden death of our dear brother, P. M. James. We found our precious sister deeply affected. Her husband died in the parlour in his arm chair; he had felt an oppression on his breathing all the day and was evidently aware that his end was near, indeed he had long thought he should die suddenly, and had given evidence that his heart was in heaven, whilst thankfully enjoying the gifts of a God of love. We remained two weeks with our bereaved sister, who concluded to come to Kendal and to take a house near to us. Anna arrived from London and we returned home; they followed us in about two weeks. My dear sister continued very feeble during nine weeks sojourn under our roof, and after

and opened the way from sitting to sitting to relieve my mind on various subjects, which had again and again pressed upon it. There was much sisterly condescension throughout, a strengthening current of unity to be felt underneath with many known and unknown personally; at the same time there was the saddening sense of bonds of prejudice, and of limited views of Divine truth on the part of some dear and valued friends, who I would hope and believe are of the upright in heart, who will be taught in the school of Christ many lessons not yet learnt. When I retrace the dealings of my Heavenly Father, and call to mind the rebellion of my proud heart against the humbling nature of the Gospel in its fulness and freeness, and in its application to every condition, how patient ought I to be with such. O Lord, keep me in true humility, and write the law of love and kindness indelibly upon my heart; make me patient towards all and alive to tender sympathy with the sufferings and conflicts of others. I am truly a monument of Thy grace, a brand plucked out of the burning. Carry on Thy blessed work in my heart that every thought may be brought into captivity to the obedience of Christ. We had a sweet visit to Joseph and Caroline, their children are in excellent training, and very lovely and amiable; we felt also much comforted with ten days with Isaac and Louisa; my soul rejoiced in the evidence of their growth in grace and their pious concern for their seven lively and most interesting children.

multitude of His tender mercies that He has dealt with us in His providence, and above all in the riches of His grace through Jesus Christ our Lord. Surely if such an one as I am has found mercy, none need despond; so wayward, so unwatchful as I have often been, truly can my heart respond to the apostle's declaration, 'It is a faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners of whom I am chief.' Whether my days be many or few, may no weakening, unprofitable thoughts of death prevent perseverance in the discharge of all that belongs to my little stewardship, whether in domestic, social or religious duties. All that the followers of the Lord do, whether in thought, word or deed, should be in watchfulness and humility. Oh that I may increasingly prove by my fruits that my abiding is in Christ the true and living vine, and my heart in Heaven. Heavenly Father in the name of Thy beloved Son I would pour out my soul before Thee! keep me humble and teachable as one of Thy children, enable me to bear with cheerful submission the infirmities of the earthly tenement, and so to bow to all Thy dispensations, under the power and guidance of the Holy Spirit that they may be sanctified to my growth in grace! Oh be with my precious husband; sustain his diffident mind and fill him with the joy and peace of believing. Bless all our children and grandchildren with the dew of heaven, that every purpose concerning them may be accomplished to the praise of Thy great and excellent name, Amen."

Such instances as my dear brother's show us that our faculties are not our own nor at our own command. God can weaken them, by physical or other means, at His pleasure, and He is pleased to teach us by thus dealing at times even with the excellent of the earth that the present time is only ours, if our peace be made with God by faith in our Lord Jesus Christ, and all we are and have devolved to Him in health—come what will—our life will be hid with Christ in God, in time and eternity. O my soul, receive this humbling dispensation with a submissive not a desponding spirit: work whilst it is called to-day, for the night cometh, and thou knowest not how or how soon, wherein no man can work."

"12 mo. 17th. We returned home to our Quarterly Meeting and were favoured to find our family circle in health excepting our dear Charlotte, who has a truly suffering constitution, and bears up under many conflicts of flesh and spirit. How do I desire for her and all our children that they may realize true submission to the work of the Holy Spirit, that they may know Him as their ever present Comforter, taking of the things of Christ and showing them to their souls. In the eighth month, we came to Scotby for a week, and made arrangements for dear Bevan to bring his wife here after their marriage on the 27th; it was a week of sweet refreshment. The peace of God which passeth understanding was remarkably our portion. We were much out in the field and garden, and spent a good deal of time in reading together.

me to resign what have ever been felt to be great privileges. Clothe me more and more with humility; and Heavenly Father be pleased for Thy dear Son's sake to forgive my transgressions and my unwatchfulness. It is in deep self abasement that I thus pour out my petitions before Thee; comfort and strengthen my beloved husband and unite our hearts more and more in Thy love, and lead us safely down the hill of life that we may be of those to whom the language is applicable, 'Blessed is that servant whom his Lord when He cometh shall find watching,' Amen.

"My mind turns to our precious children one by one with more than maternal love and sympathy in their joys and their sorrows, so far as they are known to me. It is a great privilege that access to the Throne of Grace is opened for the poor and needy souls of whom surely I am chief. There these dear ones are remembered in prayer individually; there the tribute of thanksgiving on their account is poured out.

"For them and their children we have not asked either riches or honours, but that in humility and holy, filial fear they may bring forth the fruits of the Spirit in life and conversation, realizing in time and in eternity the unsearchable riches of Christ. That our precious Anna may be strengthened in her Christian course is the fervent wish of our hearts, and we rejoice in believing that in watering others she is watered herself. Her sweet love and kind

"12th mo. 4th, 1853, First-day. I am at home from meeting, the day being oppressive to my breathing. It is always a trial to my feelings to be deprived of the high privilege of assembling with my friends for the solemn purpose of Divine worship, and to let my beloved husband go without me. May the Lord comfort his soul and bless by His presence all who meet in His name this day. The last two weeks have been marked by events which have deeply affected us. On the 23rd ultimo, our dear brother, George Braithwaite, peacefully breathed his last in his seventy-sixth year. He had been at times an invalid for ten years, and the last two years suffered much from disease of the lungs, which confined him to the house, and for more than a year to his room and chiefly to his bed. It was thirty years ago that his sainted wife, my precious sister Mary, died in the same room. She was ripe for Heaven and meekly bowed in submission to her many tribulations, leaning with reverent, humble heart on her Saviour. To her it was an especial mercy to be early removed from a world of care, with which she was little calculated from her sensitive nature to contend, yet to her family it was an irreparable loss. The death of our dear brother brings with it many past scenes in which he was associated. My dear husband and he were brought up together at home, continued there during their apprenticeship to their father, were partners in business till seven years ago, and now the earthly tie is severed, and it is permitted that the survivors should sorrow

towards the mark for the prize of our high calling of Thee in Christ Jesus.

"Keep me humble, and grant faith and patience in every conflict through which Thou mayest permit me to pass and under the sense of Thy goodness, contrite my heart to praise and magnify Thy name."

"7th mo. 25th, 1846. O merciful Heavenly Father, I beseech Thee in the name of Thy dear Son to wash me from mine iniquity, and cleanse me from my sins, and to enable thy poor erring servant to maintain the warfare, having the shield of faith, whereby all the fiery darts of the wicked one may be quenched. Thou only knowest how lively and strong are my soul's enemies, and to Thee do I turn with confusion of face, that through unwatchfulness they so often prevail. Keep the door of my lips, that I sin not with my tongue, and, O Lord, strengthen me to maintain the watch in the night seasons, when Thy presence which is better than life seems withdrawn. Bring me more and more into the state of a little child, teachable, gentle, and easy to be instructed."

"4 mo. 24th, 1847. We returned home last week from Durham, having paid truly satisfactory visits to our relations and friends at Darlington and Newcastle. It has been refreshing to my mind to mingle with these beloved ones in the unity of the Spirit, and to feel this precious influence to cement our souls in the bond of peace. The interchange of thought under these feelings often proves of essential benefit to me, the least of all who love our adorable Saviour. The extension of His care and guidance fills my heart at times with gratitude and praise. He has been strength in weakness, riches in poverty, and a very present help in the time of need, and the sense of late of His leading beside the still waters, after much inward conflict, has been confirming to my faith. How I long for all our dear children to be established in faith in Christ in the fulness of His Divine character and attributes, that they may

believe in His voice within them to direct their steps, and in Him as their High Priest, without the intervention of man, having constant access to our Father who is in Heaven, through His beloved Son. Thus may they realize the faith which works by love and purifies the heart, ever deepened in the sense that all their dependence is in Him, who shed His blood for our sins, and who can alone clothe us with the wedding garment."

To KENDAL MONTHLY MEETING.

"10th mo. 27th, 1847.

"DEAR FRIENDS,

"Being prevented by illness from attending the Monthly Meeting, I hereby return the minute granted to me in Fourth month last. In doing this, I must acknowledge with thankfulness that, accompanied by my beloved husband, I have been enabled to visit all the Meetings within the limits of this Quarterly Meeting, and the families of Friends in most places; also to hold many meetings for those not of our Society, and that, from day to day, that gracious declaration has been realized, 'My grace is sufficient for thee'; and although deeply sensible of weakness and insufficiency, yet was my soul stayed on our dear Lord and Master, who strengthened me from season to season for this labour of love. His injunction, 'when ye have done all, say ye are unprofitable servants,' has been feelingly brought home in concluding this little service, and the peace which has been mercifully my portion is received as being only of grace, and not of debt. I am with love,

"Your friend,

"ANNA BRAITHWAITE."

"11th mo. 17th, 1850.

"I am at home from meeting with the remains of a severe cold. Reading some of the Psalms has been attended with sweet feelings, I trust granted by the Comforter, even the Spirit of Truth, who takes of the things of Christ, and shows

sickness and in sorrow. Keep me in the hollow of Thy hand and grant the spirit of prayer and of supplication day and night for myself, that after preaching to others I may never become a castaway; for my precious husband that Thou wilt strengthen his faith, animate his hope and comfort him with Thy life-giving presence; for all our beloved children that every day may find them growing in grace, living more unreservedly not unto themselves but unto Him who died for them and rose again; for our grandchildren that they may all be lambs of Thy fold, their consciences tender under the enlightening influences of Thy Spirit, and subject to the discipline of Thy precepts. Accept the tribute of gratitude and thankfulness for Thy mercies during our beloved son's fearful state from his fall and for the prospect of his restoration to health. Sanctify this event, O Lord, to him, his dear wife and *to us all.*"

"3rd mo 8th, 1857. It is now many months since I was at meeting. Sometimes I am tempted to be impatient under this privation, and again and again think over the cause, fearing lest I should give way to infirmities more than is needful. The result is always a deepened conviction that it is my duty to be resigned and to bear with cheerful submission the weakness in earthly tenement, to cherish a thankful and grateful spirit, ever bearing in mind that I have indeed been dealt with not according to my deserts but according to the multitude of His tender mercies. This has been an eventful winter in our circle, our dear

to day by Him. In its exercise we are taught of the Spirit what to do and what to avoid. Herein is the obedience of faith. That which is given by inspiration of God in the Holy Scriptures is sealed upon our minds by the same Divine teacher. The precepts of Christ are thus felt to be of imperative obligation, and their application to us inseparably connected with the life which the believer now lives in the flesh by the faith of the Son of God, who loved us, and gave Himself for us. This perceptible teaching of the Spirit discloses to us our several callings in the Church, the gift which is bestowed upon each of us: we are prepared for its exercise under the anointing of the Head of the Church, and taught how and when and where He leads in its exercise."

CHAPTER XIII.

1851-1854.

Yearly Meeting 1851—Her son Bevan's marriage—Family bereavements—Description of her husband's character—Visit from Israel W. Morris—Reminiscences of America and her travelling companions—Description of life at Scotby—Retrospect of her own life—Visit from her son Isaac and his wife.

———

"Scotby,

"12th mo., 15th, 1851.

"WE came here about four weeks since after a memorable summer. My dear husband and I attended the Yearly Meeting and my mind was deeply exercised both before going and whilst there from day to day: it has ever felt to me to be a great privilege to mingle with friends in this annual solemnity, and never more so than at this time. My spirit was bowed before the Lord and clothed with that love which craves the spiritual growth of all. Truly it is my experience to be in weakness and in fear in our meetings, having an awful sense of the danger of moving unbidden, even in remarks respecting the discipline.

"My blessed Master was strength in my weakness

and opened the way from sitting to sitting to relieve my mind on various subjects, which had again and again pressed upon it. There was much sisterly condescension throughout, a strengthening current of unity to be felt underneath with many known and unknown personally; at the same time there was the saddening sense of bonds of prejudice, and of limited views of Divine truth on the part of some dear and valued friends, who I would hope and believe are of the upright in heart, who will be taught in the school of Christ many lessons not yet learnt. When I retrace the dealings of my Heavenly Father, and call to mind the rebellion of my proud heart against the humbling nature of the Gospel in its fulness and freeness, and in its application to every condition, how patient ought I to be with such. O Lord, keep me in true humility, and write the law of love and kindness indelibly upon my heart; make me patient towards all and alive to tender sympathy with the sufferings and conflicts of others. I am truly a monument of Thy grace, a brand plucked out of the burning. Carry on Thy blessed work in my heart that every thought may be brought into captivity to the obedience of Christ. We had a sweet visit to Joseph and Caroline, their children are in excellent training, and very lovely and amiable; we felt also much comforted with ten days with Isaac and Louisa; my soul rejoiced in the evidence of their growth in grace and their pious concern for their seven lively and most interesting children.

"We spent nearly two weeks at Farm and Wake Green, and saw, to our refreshment, our numerous dear relatives and many friends in and near Birmingham. Our venerable sister Lloyd, in her eighty-fourth year, is full of spiritual and mental vigour; it was instructive to be with her and to mingle in Christian fellowship and in adoration and praise to Him who hath called us out of darkness into His marvellous light. It is peculiarly animating to see greenness in old age. May my soul cleave to my dear Saviour, and His blood and righteousness as my only hope of salvation. Bingley, the home of my childhood, is no more; it was sold by my nephews, being undermined by a railway tunnel. The Exhibition which Prince Albert patronized by his presence was there, and afterwards the excellent house was pulled down, and the beautiful oak floors, stairs, etc., etc., sold for a large sum. The premises are now converted into commercial warehouses, etc., etc. My dear sister James Lloyd, and the amiable circle of children around her, call forth much affection and sympathy; their dear father, my only surviving brother, being unable from mental imbecility to reside at home. It is a great consolation to know that long before the illness which left this distressing result, his mind was brought to deep feeling on religious subjects; he came to his Saviour in brokenness of spirit, and in true repentance and living faith he could adopt the language, 'it is a true saying and worthy of all acceptation that Jesus Christ came into the world to save sinners of whom I am chief.'

Such instances as my dear brother's show us that our faculties are not our own nor at our own command. God can weaken them, by physical or other means, at His pleasure, and He is pleased to teach us by thus dealing at times even with the excellent of the earth that the present time is only ours, if our peace be made with God by faith in our Lord Jesus Christ, and all we are and have devolved to Him in health—come what will—our life will be hid with Christ in God, in time and eternity. O my soul, receive this humbling dispensation with a submissive not a desponding spirit: work whilst it is called to-day, for the night cometh, and thou knowest not how or how soon, wherein no man can work."

"12 mo. 17th. We returned home to our Quarterly Meeting and were favoured to find our family circle in health excepting our dear Charlotte, who has a truly suffering constitution, and bears up under many conflicts of flesh and spirit. How do I desire for her and all our children that they may realize true submission to the work of the Holy Spirit, that they may know Him as their ever present Comforter, taking of the things of Christ and showing them to their souls. In the eighth month, we came to Scotby for a week, and made arrangements for dear Bevan to bring his wife here after their marriage on the 27th; it was a week of sweet refreshment. The peace of God which passeth understanding was remarkably our portion. We were much out in the field and garden, and spent a good deal of time in reading together.

We took tea at our dear friend, Thomas Bulman's, and made a few calls in Carlisle. Joseph and Caroline and their party of fifteen came to our house on the 22nd, and it was cause of thankful rejoicing to have our precious children and grandchildren under our roof. They had taken Yewbarrow Lodge for two months and only stayed at Kendal till the 27th. We left them on the 25th, to go to our dear son Bevan's marriage; dear Foster accompanied us. We spent Second-day night with our beloved sister Lloyd at Farm, and with our brother Pearson and niece Agatha went the following day to Banbury, where our dear son Bevan's marriage was accomplished on the 27th. His dear Martha greeted us warmly and we felt at home under her valued parents' roof. The marriage was most agreeably conducted and we were favoured with a good meeting. Bevan and his friend spoke very feelingly. The arrangements afterwards were such as became Christian professors; all the large company seemed at ease, innocent cheerfulness prevailed, and after dinner we had a sweet religious opportunity. The bride and bridegroom took their departure soon after. We went to Eatington the following day to our beloved nephew, W. B. Lowe. His father married one of my early and intimate friends who is now no more in this world, but gone before to her heavenly home. Jeffery B. Lowe is a man of deep thought and comprehensive reading, naturally retiring and consequently too little known, and perhaps his diffidence has limited his usefulness."

"12th mo. 4th, 1853, First-day. I am at home from meeting, the day being oppressive to my breathing. It is always a trial to my feelings to be deprived of the high privilege of assembling with my friends for the solemn purpose of Divine worship, and to let my beloved husband go without me. May the Lord comfort his soul and bless by His presence all who meet in His name this day. The last two weeks have been marked by events which have deeply affected us. On the 23rd ultimo, our dear brother, George Braithwaite, peacefully breathed his last in his seventy-sixth year. He had been at times an invalid for ten years, and the last two years suffered much from disease of the lungs, which confined him to the house, and for more than a year to his room and chiefly to his bed. It was thirty years ago that his sainted wife, my precious sister Mary, died in the same room. She was ripe for Heaven and meekly bowed in submission to her many tribulations, leaning with reverent, humble heart on her Saviour. To her it was an especial mercy to be early removed from a world of care, with which she was little calculated from her sensitive nature to contend, yet to her family it was an irreparable loss. The death of our dear brother brings with it many past scenes in which he was associated. My dear husband and he were brought up together at home, continued there during their apprenticeship to their father, were partners in business till seven years ago, and now the earthly tie is severed, and it is permitted that the survivors should sorrow

Christ and shows them to the soul, and who enlarges in prayer and supplication, according to the will of God, bringing home to us the unspeakable blessings of having a High Priest who has Himself atoned for our sins and opened a door which no man can shut to our Father who is in Heaven. When we remember our weakness, our finite capacities, how presumptuous does it appear that we should attempt to *take from* or to add to what God has revealed respecting Himself. Our part is to yield up our hearts to the work of God, whereby we become of the babes to whom the mysteries of the Kingdom are revealed. There is much of pride under the specious plea of not seeking great things for ourselves; the things which God reveals unto babes are not the great things alluded to in the text, but we naturally rebel against the humbling pathways and prefer the clouds of mysticism to the clear atmosphere of the Sun of Righteousness; in the former the subtile workings of self are not easily seen, which in the latter can have no place. The former hinders the work of sanctification; in the latter it is carried on and is inseparable from the belief of the truth.

"Our dearest Anna has been our most loving companion. She is gone to Liverpool for a few days.

"Our sons Isaac and Charles have been twice to see us, Robert many times. Bevan and Martha and their five lovely children spent a few days with us. Susan and Charlotte and one grandson, Charles, have all been over; we truly enjoyed all their visits.

"Dear Foster has not felt quite equal to the journey, nor could Mary leave him and her large family, we have had various important subjects before us. What a deliverance it is to have been taught that without Christ we can do nothing. He alone can give wisdom to direct our steps; and I think in our family conferences there has been the evidence that the one aim is that the right thing may be done, no self-seeking, but the unity of spirit in the bond of peace. We have had many interesting visitors, Joseph Shewell and our cousin, Joseph Spence. The former had a satisfactory meeting, and a sweet encouraging opportunity in our family before parting. Many dear friends from Carlisle, etc., have been over to see us; our nephew and niece Crewdson spent nearly a week very agreeably with us. General Alexander, his wife too, and two daughters, Lydia Simmons, Jane Whately, Helen Hope, all stayed awhile here. Sarah Head has frequently been and Ellen Gurney and Samuel Edmund and his wife Laura and her little girl all came to see us."

"Scotby, 9th mo. 29th, 1859. We came here with dearest Anna on the 12th of the Eighth month. We have enjoyed this rural spot and have had much spiritual refreshment together, in our family gatherings before breakfast and in religious opportunities with our guests, and I have felt the intervals of quiet salutary and comforting; bodily suffering continues my daily portion when any effort is made, but I often enjoy a sense of health and freedom from pain, and

my dear husband is favoured with vigour of mind and body, and much enjoys the air, and being in the garden and field, during his favourite pursuits, reading, writing, etc. Dearest Anna, too, seems benefited by the change; she has spent a week with her friend, Helen Hope, at Carridon near Bo'ness, forty miles from Edinburgh, and returned to us in safety on Third day morning.

"Dear Bevan came over from Newcastle yesterday, he is gone to the Quarterly Meeting at Cockermouth to-day, intending to return to-night and remain here till Seventh-day; he has been diligently engaged during the vacation at Lincoln's Inn in having meetings in some of the Midland Counties, and expects to pay a visit in the love of the Gospel to the families of Friends in Newcastle. It is cause for reverent thankfulness to have sons devoted to their Lord, who feel that they are not their own and are bought with a price, and whose aim is in humility and watchfulness to glorify God in their body and spirit, which are His. When I endeavour to number my blessings and think how unworthy I am of the least of them, my heart is at times deeply humbled and the language arises, 'Bless the Lord, O my soul: and all that is within me bless His holy Name.' To have seven dear children giving evidence that they are the followers of the Lamb of God who taketh away the sin of the world is infinitely more comforting than worldly riches and honours. May they be preserved in subjection to the Father of spirits and live not conformed to this world but

transformed by the renewing of their minds, that they may prove what is the good, and acceptable and perfect will of God concerning them. We thankfully rejoice in dear Robert and Charlotte's letters and in the comforting report from the dear ones at Kendal and elsewhere."

Anna Braithwaite had especially enjoyed the visit to Scotby here spoken of, and had returned to Kendal on the 8th of the Twelfth month, apparently in her usual health.

In the following week she suffered from an attack of severe pain, but in a few days she appeared to be recovered from this as on previous occasions, and said to one of her children with marked emphasis, "My dear, I have no *anxiety*."

On Seventh-day she seemed much better and entered with her wonted animation into the various interests of the family circle. That night she lay down to rest, saying she felt "very comfortable," repeating this several times.

The desire which she had often expressed was mercifully granted—that she might be spared the conflict of dying. On First-day morning, the 18th of Twelfth month, her spirit passed away painlessly and peacefully, as in a gentle slumber, to her long desired rest in the Lord whom, through a lengthened life, she had sought to serve.

FINIS.

THE BORROWER WILL BE CHARGED AN OVERDUE FEE IF THIS BOOK IS NOT RETURNED TO THE LIBRARY ON OR BEFORE THE LAST DATE STAMPED BELOW. NON-RECEIPT OF OVERDUE NOTICES DOES NOT EXEMPT THE BORROWER FROM OVERDUE FEES.